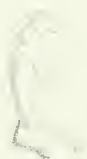


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SERMONS

Volume IV.

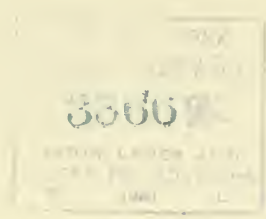
By ^{Bette}GEORGE SWANN.



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INDEX TO SERMONS.

1. Facing Facts 5
2. The Soil Question 25
3. When and Why Jesus Attends Church . . . 40
4. The Sub-Conscious Mind 57
5. Happiness 77
6. Forgetfulness 95
7. Seeking the Lord 111
8. The White Horse Rider 128
9. Love. 144
10. Trifling with Spiritual Duty 164
11. Human Nature—No. 1 180
12. Human Nature—No. 2 193
13. The Aftermath 209

PREFACE.

This is my fourth published volume of sermons. I wish to here express my deep appreciation for the very warm reception of my other volumes by preachers most all over the world.

I have tried to make this volume an improvement over the others. I have sought to put into it that spirituality that characterizes the preaching of apostles and prophets, and at the same time link it up to fit modern conditions. This was Jesus' manner of preaching. He revealed great spiritual truths by means of present and commonplace illustrations.

I consider the subject of "FACING FACTS" the most vital that I have ever discussed. The theme of the "SUB-CONSCIOUS MIND" while not generally discussed as a sermon, yet it should be. It will be the great future subject.

May the God of all grace direct this book to a mission for His glory.

GEORGE SWANN.

Louisville, Ky., August 28, 1920.

FACING FACTS.

“Let him who thinketh he standeth, take heed lest he fall.” 1 Cor. 10:12.

1. *The reluctance with which men face facts.*
2. *Some facts that should be faced.*

I stood with a poverty stricken, bad managing farmer on a March morning as he was choosing his ground to plant his crop. He chose a poor field. Under the dampness of the spring and after the freezes of winter, it looked good, and revealed but little of its poverty and redness that it would show in June. In vain I told him that the cultivation of it would not pay him daily wages; in vain I reminded him that he could know *now* just as well that he would make nothing on that ground, as he would know in the autumn when with sad heart he realized his failure; in vain I plead with him to cultivate only the rich places. He wanted a field together. The autumn proved me right. He had seen more autumns than I, only he hoped against hope, and refused to face the facts.

Most sermons fade from the preacher's mind soon after he gives them, and we fear also from the mind of the audience. But now and then in the course of his study, he comes across a subject that fastens itself upon him. Since I first preached upon the “Weight of the World” some years ago, there has not been a week, and but few days,

that it has not played in my memory. It is so like life and so vital that it won't down. (See my third volume).

The present subject, "Facing Facts" bids fair to take a like hold upon me. I believe it will so take hold of the world. Get its threads, and it will follow and help you, reader, clear on to the grave. It is not that it is perfectly arranged or expressed. Such a subject does not need that. It is simply the *trail* that is struck. It leads to mines of gold. It is like the precious line that reaches out of the lost cavern back to light and life. Some trails thrill and lead us on.

"Let him who thinketh he standeth, take heed, lest he fall." On second thought, there is something peculiar about this admonition. For a man to THINK that he stands, pre-supposes that he has already investigated, satisfied himself, and is sure of his safety. That is involved in the very idea of thinking that he stands. Then why investigate further, or take this heed?

Well, in the first place, it will never do to forget that life is a GROWTH. Because one year yields abundant harvests, this does not excuse the next of its responsibility. Each year must either bring its crops or bring its famine. God never pronounces the "well done, good and faithful servant" until the final reckoning. He lets us know when He gets through with us by a summons to the grave.

It is pathetic to see that the average Christian gets to a certain stage of goodness, and stops

there. Our churches are full of "pillars" who have rarely missed services for years. Yet they are just what they were ten years ago. They haven't broken a habit; they give no more and do no more, and know but little more. They come almost through habit, but have become almost impervious to sermons. In vain doth the preacher try to get them to scale the heights. When they should be reveling in the cloud peaks of the glory life, they still stay in the valley. When they might be as strong as Daniel in Babylon, they are as weak as Peter at the crucifixion. Because a man stands well in God's sight today, does not guarantee that he so stands tomorrow. Each day brings its responsibilities. Because the servant labored yesterday, does not release him from the obligations of today. The best of men cannot always survive on pedigree or past glory. So this taking heed lest we fall is a daily inventory.

Above all things else, God expects us to grow in grace. When we are pained at ourselves because we have not DONE more in life, and seem to lack both the wealth and ability to do what we would like to do, then let us remember that the greatest work, and most potent missionary power is to BE somebody. It is not so much what we do which affects men for better or worse; it is what they are persuaded we ARE. Bad men may make enormous gifts, but even the recipients will curse them under breath. The gift without the giver is bare. Pure men make small gifts and do small deeds, and the recipients are won to righteousness.

It is purity of heart that counts—no less with men than with God. Neither the cattle upon a thousand hills, nor the gold of Ophir can balance it. Goodness is the goal of the race. Even bad men admire it and demand it. Shall we drain the fountains of God's mercy by not being as good as we may be? Oh be it ever known that what the world has always craved and needed is not more deeds, but more goodness. If the goodness is there the deeds will come. If it is not there, the deeds are vain. It is unrighteousness that has made all our problems; righteousness alone will solve them.

If your spiritual life is not larger today than yesterday, it is well that you take the heed of my text. Neither pedigree nor past history will hold you up. Just preceding my text, Paul hints at the glorious things God had done for the Jews. He recalls the cloud of glory that led Israel on to freedom; he mentions the divided sea; he tells of the spiritual food and drink; honeyed words poured right down from heaven to tell the wanderers just how to go. Truly it were a boon that many a poor soul has craved when he stood at the parting of the ways, not knowing which way to go! All this favor God showered upon the Jews. Surely they were safe, and need take no heed. Yet in the next sentence, Paul reminds us that because of a lack of just this heed he is speaking of, many of them fell in the wilderness. He did not say that everyone but two fell! He spared us that.

1. *Reluctance with which men face facts.*

The "take heed" of the text is nothing less than a solemn urge to take an inventory of deeds, direction and destiny; to find out what things are, not what they appear to be; to dig behind the apparent and unearth the real; *to face the facts.*

There is an eternal reluctance on the part of the human race to face facts. More than once, the Jews were almost annihilated by direct strokes from heaven on account of their sins. In spite of this, the lie grew and grew that because they were of the seed of Abraham they would all be saved. No pleading of prophets could make them face the fact that this was a lie. The other belief was easier. When John came preaching in the wilderness, he found every heart pervaded with this idea. Hence he said, "Think not to say that you have Abraham for your father." The way the Jews acted, mirrors the eternal reluctance of man to face facts. He will face tigers in the jungle, and death on the battlefield, but only a few will face facts. He refuses to dig for them; he shuts his eyes to them; he hides them; he imprisons them, but face them he will not.

Even the trusted physician's warning fails to convince the consumptive that he is going to die. When there is not enough blood left in his body to show a rosy hue, he will build aircastles for the future. When the death rally comes, it only makes him broaden his plans. He utterly and absolutely refuses to face the facts as a rule.

The young girl knows that her sweetheart is a

drunkard and is repeatedly warned against him, but not even her mother's prayers are heeded. She knows that he will quit for HER sake after they are married; he has said so! Poor deluded soul! She never takes a glance at that tried and true old friend, History. History never lies. Historians do. They are about the biggest liars and exaggerators in literature. You can tell almost every time whether a history is written by a northerner or a southerner. But history itself, which is but bare facts, never lies. It is that we must dig for. The historian often smuggles them; mystifies and hides them. It is our work to tear off the sham to remove the lies. They may be buried as deep as the Transvaal diamonds, but they are there nevertheless. And they are worth more than diamonds. It is the truth that will set men free. This is said on good authority.

But the young girl in love hides from the facts. She doesn't stop to consult facts which reveal that the men who reform after marriage when they refuse to reform before marriage, are so rare that when one reforms, it becomes talk enough to last a generation. Love has many virtues, but it does not excuse men from facing facts. The after misery of girls like this one proves what I say.

Sooner or later nearly ninety per cent of mercantile firms come to bankruptcy or dissolution. It is not an uncommon thing to see streams of customers entering a big business plant one week, and to see a bankrupt notice upon it the next. Yet few cases happen like this where the promoters

have not long before sensed the dangers, but refused to face the facts.

It is possible by the aid of the imagination to lift one's self to the stars. But imaginary heights are not real heights. I talked with a man in the asylum who even believed that he had created the world and all things therein, and that he still upheld it by his power. His hallucinations did not change the facts. It matters not what tricks the imagination may play, the facts still remain. They are like the granite rocks of the mountains. It is not irreverent to suppose that not even God can change them! They can be great friends, or great enemies of man.

During the Middle Ages in Europe, we find a set of men who believed themselves to be superior beings. Just how they came to think this, is not the province of this sermon. It may have come by a curious and devious way. We can only speculate on it. We only know that at the time of which we speak they thought so, and said so. They lived in riches while thousands labored for them in poverty. Inasmuch as they thought themselves superior was the best proof that they were inferior. They fox hunted, slept, drank, travelled and stayed in the rear of battles. They refused to face the fact that they were an inferior race, and that history proved that it was such as they who made kindling for revolutions, who weakened nations once strong; who helped to elevate hell to earth.

The Kaiser's dream of the superiority of the

German race in the late war is some of the dregs of this ancient hallucination. I wonder if today the Kaiser still feels himself a super-man. He certainly is having a good chance to face the facts, and it is to be hoped that he will take full advantage of it.

The belief in the divine right of kings was never but a half truth; its distortion made the earth a nightmare for millions. Kings desired it to be so, and were told by itching flatterers that it was so, until they got to believing it. This belief did not change the facts, though it took a lot of blood and pain to make men face the real truth.

Nero was almost a godly man as long as his old teacher, Seneca, lived to be frank with him, and tell him what he really was. But when he became king, the people were afraid to tell him his faults. They praised him to his face, and cursed him to his back. He heard naught but praise to his face. He was made to believe that his people adored him, and that he was lord of all the world, and ruled by the favor of heaven. The poor fool did not remember that the mosquito sings you a song while he is hunting a chance to suck your blood. A thousand swords were whetting for Nero's blood while oceans of compliments poured upon him. His whole land was bursting to shout at his death.

What a horrible thing it is to tell a man that he is all right when you are convinced that he is all wrong! You simply raise a barrier to keep him from facing the facts. Most good men owe more

to criticism than to compliments. Many have been kicked down, but more have been slain by praise. Oh for friends who will balance compliments with counsel!

Yet in spite of all this praise, Nero had before him the history of kings; he knew that more than once the men who apparently came to kiss the sandals of kings, had really come to spill the heart blood. He knew what had brought hate and assassins upon other kings, and he knew what he himself was practicing. The over complimented ruler may have to dig deeper for his facts than the average man, but the facts are there, and dig he must. We should make it as easy as we can for the world to face facts. Upon us here rests a sacred responsibility.

Men refuse to face facts. The would-be politician feels a slap upon the shoulder, and turning he finds a friend who accosts him: "John, old boy, why don't you run for governor? You could carry the state with a rush." John talks this over with his friends. He wants the place, and the wish is father to the fall. His cowardly friends tell him what the first did, so John announces, and makes his first speech. The crowd roars, and John swells. He never knew that he was so popular—and he doesn't know it yet. Our hands are our biggest liars. We cheer with them when we had rather smash! Such is the way of men. But John is fooled.

He watches the papers, and puts away the great write-ups in his album. They will be food for

talk to his grandchildren. He decides he will sweep the state. Only a few fogies tell him different. He mortgages his home to make a white-wash campaign. Election day finally comes, and John gets so few votes that his best friends laugh at him for a year!

I know that the most sagacious will sometimes get fooled in elections and marriage. But it would have been very easy for John to have counted the clippings in his album. Likely he would have found ten papers for him, and ninety against him! But he let those ten turn his head. John ought to have known how people are about cheering a speech, or complimenting you to the face. If he didn't know this he was not fit to be a statesman. John just simply failed to face the facts, so the facts dug his grave, and acted as preacher, choir and pall bearers!

For many, many tragic years most all cities have drawn enormous license from the saloons. Good and conservative men constantly pointed out the fact that for every dollar gained in whiskey revenue, it took fifteen dollars to undo, even that which was possible to undo in the curse of drink. But these city governments refused to face the facts. So they went on deeper into jail building, pauper keeping, asylum filling, heart-breaking, and general ruin. It seems almost too good to be true to be able to write of the license system in the past tense. It is more like a pleasant dream.

For fifty years gigantic war preparations have been going on until the expense became the blot

of nations. The best men pointed out the almost universal verdict of history that the man who carries a pistol, gets into twice as many fights as the man who goes unarmed. That more armed men get killed than unarmed, and that the same law applies to nations. But to no avail. The jingoes would have their way. The thing continued until God Almighty smiled the grim smile of wrath, and turned the war dogs of the whole world loose. The lesson is known now, and the jingoes are under cover. But they will assert themselves in due season, and the lesson will be forgotten, and the extreme militarists will be applauded instead of hung—in effigy. They will be hailed as patriotic saviours, when in reality they laid the fuse of war, and called Mars from his lair!

It can be shown that men refuse to face facts in the most vital issues of life. The success in large and modern businesses is very much due to the strict accounting system which they keep. Here they face facts boldly, mercilessly. It must be done. A difference of a penny on an item in a large contract might mean ruin. Facts are demanded. But this same care is not evinced by men in vital and soul matters. The lover says her betrothed will reform when they are married; the government says we get a hundred million dollars from liquor revenues; the would-be righteous man pacifies his soul to cheating by saying that when he is rich he will give and do on such a grand scale as to outdo and undo all the meanness he has

ever done; the worldian says he will turn to God in his old days and scale the heights of grace, forgetting that the command is to seek the Lord while He MAY BE FOUND. Most men plant out of season in the moral and spiritual world, forgetting that against such action the stars in their course fight. Ultimately such fact dodgers are almost invariably revealed as belonging to the chain gang of the ages.

The child faces no facts. He knots his muscles, swells his neck, and feels that he can whip the world. No amount of persuasion can make him see that he is not the strongest and the best, and that what he possesses is not perfection. Grim experience must teach him. This is a valuable asset in a child, for it gives him courage to keep mounting, but there is an age when every man must face facts or face ruin.

For those who have scrupulously faced facts in the spiritual we must go to Abraham, Elijah, Moses, Daniel, the apostles and Jesus, and the saints.

As the great modern business regards the penny profit as meaning riches or ruin, so these saints have looked ahead, and faced the facts. Abraham refused the booty offered by Sodom's king. It seemed a small thing there in that heathen land. But Abraham's wares were spiritual. It was the penny profit of the corporation. He knew that such a seeming small thing might yet turn the scales of destiny. Polycarp defied the world, and regarded only the welfare of his soul. We

may be startled to know that great combines now make fortunes from half cent profit on an article, but we must be thrilled by the seemingly trivial things for which the saints gave home, property and life.

It is wise to face all facts, but it is safest to face the bigger facts. The question of Jesus is still pertinent: 'What shall it profit a man if he gain the whole world, and lose his own soul?'

2. *Some facts that should be faced.*

We need to take a wide sweep of vision at times; to raise our head from the kneading of dough, sawing wood, selling goods, going the social rounds, and the thousand and one petty and temporal things; to stand at tiptoe and look over the hill. It is never good to look at one thing too exclusively.

We need, first of all, to face the fact that some things can't be done. Among the saddest sights I ever saw was a man planting corn in September. Futile labor! Deluded workman! The forces of earth and sky and sea seemed to wink at him. He was defeated before he began. That all was silent made him no less insecure. There was no thundering sound like the charge at Waterloo. His enemies did not need to speak or move. His fate was sealed. The stars fought against him. The tides and the equinoxes hurled their battalions against him. The ice king made shrouds for him. The sun withdrew his support; distance, gravitation and lightning blocked his way; angels looked

on his pity, and God refused him succor! Such is every man who works out of harmony with the infinite. This is the first great fact of life. It should be drilled home early. Oh that I may teach it to my children! I had rather leave it to them than great riches, or seats of honor.

Stand on the borderline between the great Sahara desert and the fertile valley of the Nile. Look towards the Nile, and you are made to think of him who has learned this first great fact; turn your face and hope and labor to the desert, and you have faint thoughts of one who has not learned it. The Bible never counts a man's wisdom as begun (it matters not how many university diplomas he holds) until that man has learned to fear the Lord; to know that laboring out of communion with Him is assured defeat.

Another fact we should either face for the first time today, or else renew our thoughts of it is that battles can be HALF won without God—to use a common but figurative comparison. This is in no wise intended to contradict what we have said above. It simply acknowledges that the wicked man's crops grow, and often seem to outgrow the good man's. It means that the wicked flourish like a green bay tree, and maybe cause the righteous to languish in prison. It grants that riches and honor are poured upon bad men; but is reminded that when the day seems lost for God that unseen forces spring from EVERYWHERE! Enemies with which man has no power to cope. It reminds that darkness, and blindness, and

death and pain and anguish hurl their battalions against the enemy of God.

When Moses came to that period wherein man is expected to think, to face the facts, he looked at the glory, the power, the age and the prosperity of Egypt. On first sight it seemed to enjoy the favor of God. If ever a country appeared to, it was Egypt. Its history then stretched back into the dim and distant past. Its wise men had made nature give up more of her secrets than any other. She could almost make flesh immortal; she could do tasks in building that would make modern architects and builders cower. Protected by natural barriers of sea, desert and wilderness, she seemed safe from all enemies. Surely heaven was with her. What other evidence could be desired. Few minds would have gone further, even though of a religious turn.

But Moses was not satisfied except with the farthest look. He looked into the valley and beheld the toiling slaves, and knew that they were God's chosen people who were held in bitter bondage by the authority of Egypt. He saw that for Egypt to be against God's people, that Egypt was thus against God, and God against Egypt. It mattered not what outward signs might be, this was the fact.

What could heart wish more than Egypt was giving to him? The adopted of queens, and the favorite of kings, nor wish, nor want, but what was then supplied. It was the full realization of the Utopia of men; it was the possession of the

golden Fleece. For less than this, millions have sold their eternity's joy. Seemingly foolish man to give it up!

When on the field of Waterloo the fate of England was trembling in the balance, Napoleon triumphantly sent a messenger at full speed to Paris announcing that he was victorious! Then he sent orders to Milhaud's steel clad cuirassiers to make the final charge, and sweep Mont St. Jean of the last Englishmen, and complete the work of death. They were giant men on giant horses, and together with their supports following made six thousand demons of death. The unconquered Marshal Ney was at their heads. It seemed that there was nothing but victory; could be nothing but victory. The English were already cowering, and Wellington was sick at heart. How could he stand such a charge as this.

But there is a spirit in man, and the breath of the Almighty giveth him life. The guide had told Napoleon that the ground was clear and fit for such a charge as this. But there was one thing that the guide did not know. Between the French and English there was an old road worn twenty feet deep by the wheels of centuries. What traveller passing along that silent road listening to nothing but the crunching of his cart wheels in the dirt, ever dreamed that he was an ally of God preparing the utter defeat of Napoleon on the 18th of June, 1815? that he was forging the chains of St. Helena; that he was wrecking a world dream; that he was bringing democracy to the earth? But

such is God's way of marshalling every force to fight the battles for His favored.

The French dashed up the hill with the noise and speed of a cyclone. Their very speed was made their enemy. For suddenly the sunken road was reached; reached at full speed. The front horses reared upon their haunches to avoid the fatal plunge. But behind them the great moving mass acted like a great roller pulling its screaming victim in. They fell; horses and men, daggers piercing, bones breaking, frenzied beasts struggling in death agonies; weight, pain, superhuman struggles, cries, death! Still they fell until they could fall no more—the road was full. Two thousand horses and fifteen hundred men sent to a horrible death and without the English firing a gun.

The thinned but yet terrible ranks passed on over and around the slain. The front line of Englishmen knelt and received horses and men upon their bayonets; those behind fired over their shoulders, and the death struggle began. It seemed that it was a field where nothing but HATE was found. Can we think that each was a mother's son, and a father's hope. Can we even imagine the lullabies and tender care of many a year now come to this!

But the cuirassiers were desperate, and it looked as yet that they might snatch victory in spite of disaster. When hopes began to revive as the English fell in heaps, and the horror of the sunken road faded, there rang out through the air the

English cry, "Blucher is coming." The French were expecting Grouchy's army to come to their aid at any moment. But it was Blucher the ally of the English who held in his heart the memory that Napoleon has shortly before defeated him four times in four days; it was Blucher who cherished the combined hate of Jena, Auerstadt, and Austerlitz; it was Blucher that terrible German whom, it is said, gave the order to take no prisoners;

Those who died in the catastrophe in the old road, died in vain; the cuirassiers who crossed and fought as demons, spilled their blood in vain. Like a cyclone which leaves only wreck in its path, Blucher's men, fresh and strong charged the bleeding French. Battalions refused to surrender, and died to a man; thousands fled; in the panic and utter rout, Frenchmen killed each other for enemies. When night stopped the pursuit, thirty thousand Frenchmen lay dead or wounded upon the field. Surely Napoleon had sent too soon his boast of victory, and Victor Hugo divinely remarks that the supreme smile belongs to God.

Without God, man may pay the costs of victory, but the victory itself goes to another. Who is so blind that he cannot see this to be a fact? Yes, Moses enjoyed the care-free and opulent life of Egypt. But later he fell to studying life; to facing facts. His vision took a wide sweep; he climbed high, and alone with his thoughts and inward sight he viewed the grand and awful battle of life. His eyes filled with tears, his blood tin-

gled, his veins stood out. It was a terrible sight! The field was the world, and the duration was the ages. With intuitive power, he looked through and saw the end; he heard the cry fill every valley and echo from every hill of the whole earth, and he sent back by the sea, "they fly, they fly!" Who fly? The enemies of God; They are overtaken; they called for the rocks and the mountains to fall on them and hide them from the wrath of heaven. To no purpose. They are all slain. As the awful climax a mighty angel comes down and calls for the wild beasts and vultures to feed upon the carcasses of the slain. What a vision! Every man may see it if he will only face the facts. When Moses saw this sight, he threw aside the purple robe of Egypt. He saw that Egypt's court was the enemy of God. He beheld the slaves toiling in the valley, held in bitter bondage, and seemingly utterly, bitterly defeated. But Moses went down and espoused their cause. He knew the final outcome because he had faced the facts.

We need to face the fact that there are some things in which it does not matter much. This will solve many problems for us. It does not matter much whom one marries, if grace be exercised. The idea that there is somebody for each one, and no happiness will be experienced unless that union is consummated, is an exploded theory. A poor excuse can be made into a good husband or a good wife by the proper treatment. Even a Jean Val-

jean can be made over—if he meets the bishop. (See *Les Miserables*).

It does not matter much what occupation one follows so long as it measures up to two tests, that is, that it be both useful and honorable. This is a great lesson to learn. How many millions have chafed and been unhappy because they thought that they had missed their calling! Abraham was a wandering cattleman, David both shepherd and king, Elisha a plowman, Amos a herdsman, Matthew a tax collector, Peter a fisherman, Paul a lawyer, Bunyan a tinker, Carey a shoemaker. So long as you are doing a work that serves your fellowman well, never fear. In as much as ye have done it unto the least of these, ye have done it unto me."

THE SOIL QUESTION.

“Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.”—Ps. 1:1.

“And he took the calf which they had made and burnt it in the fire, and ground it to powder, and strewed it upon the water, and made the children of Israel to drink of it.”—Exo. 32:20.

Let us view this subject in the following ways:

1. *The soil question in the light of nature, Bible and history.*
 2. *Our present soil and its effect.*
 3. *The remedy.*
1. *The soil question in the light of nature, Bible and history.*

Between my home in the city and my old farm home there lies along the railroad a certain strip of country which I have become intensely interested in studying. As near as I can judge, it is about ten miles in extent the way the railroad runs. It is what is known as Post Oak land. If my reader is familiar with this kind of land he will readily form a mental picture of it.

I was first attracted by the vegetation on this land. The gardens were scanty and sickly; the corn looked like it would not produce more than ten to fifteen bushels to the acre; the grass was short, and many places on the soil were almost

bare. Early in summer the pastures almost dry up. I next fell to studying the buildings on the land. The houses were small frame or log, all of them cheap, and in dilapidated condition in most cases. The out-buildings are in harmony, being poor and ramshackle. The stock that I saw at work and in the pastures were all runty and in perfect keeping with all the rest. Lastly, I observed the people at the railroad station and in the fields. Their dress and tools all corresponded to the other conditions. As my train moved on into a better country, I still mused on this strip of land. The thought occurred to me that it had been settled as long as any other part of the country—indeed for more than a hundred years. It is a well known fact that the early settlers often took the higher and drier land, and left the very best land until later on.

The question occurred to me, was it the PEOPLE who were responsible for the poor conditions of this strip? Were they a worthless set without ambition or ideal? And then I thought that this would be an impossible supposition because in that territory thousands of people have lived for a hundred years. Why then did everything have the appearance of a shiftless population? Was it the very blood of the people, the influence of which no one had been able to break? Out of the hundreds of men and women who had spent their lives there was there not one who was able to rise above the conditions which were evident to any casual observer? That strip of country lay right alongside other districts which were progressive in

most every way? Just what is the matter? I soon decided that it was not a hereditary shiftlessness of the people; it was not a lack of nearness to people of progressive methods; it was not a lack of time.

Then my answer came. Near my boyhood home was a strip of perhaps ten thousand acres of this post oak land. Touching it on every side was some of the very richest soil in the world. But this post oak land just produced enough to cause people to claim title to it, and move onto and off of it. The answer is the SOIL. There is something DAMNING in that soil. It either has too much or too little of something. But whatever that is, no one has ever yet been able to overcome its baneful effects on crops. It has been sub-soiled and tilled, but still it refuses to give more than a mere pittance. The soil itself must be changed before the houses, and people on it will wear the look of prosperity. NOTHING as yet has been found that will grow successfully on it. It remains an unsolved problem.

Now there are some things that cannot be done. You often hear the young people taught that they should look upon nothing as impossible. This is wonderfully true, and yet only relatively true. Such teaching may cause them to attempt a mode of life that will dwarf their very soul. Young people are gifted with confidence anyway. Jesus first told people the difficulties of a thing, and then of its glories. No one as yet has ever been able to raise a garden by planting it in an ash pile, or to

grow cotton in Greenland. God has made everything with its nature and its native haunts. While the power of ADAPTABILITY is one of the world's wonders, yet there is a line that it refuses to cross. There are soils in which Luther Burbank would go ragged and broke as a gardener.

Just lately there has been going on a lawsuit between a farmer and a coal mining company. The company turned the copperas water through a level field of his, and it not only killed every vestige of vegetation, but ruined the very soil itself. Nothing will grow on a spot where a pile of coal has lain for sometime. We may use the latest implements, the finest teams, the best workmen, but none of them will avail in certain soils. Make the soil right, and they will perform their mission.

But we find in nature that the soil question involves more than what is in the DIRT itself. It also involves what is on it. I mean by that what grows on it. No farmer outside of the asylum would attempt to raise hay and corn on the same ground. He would be defeated before he began. Grass and weeds will destroy the possibility of raising a crop, I don't care if the soil is as rich as the valley of the Euphrates.

So the above, with hundreds of other examples that might be given from nature, prove that the soil must be right before a crop can be expected. Let us turn now and view this matter from a spiritual angle. Spiritual growth is subject to laws and conditions just as crops are. Let us see what the Bible has to say on it.

The Flood is God's first great emphasis on this matter. He wanted to start a new people that would have a chance, so He destroyed all the weeds and thorns of the soil by destroying all but Noah's family. Later on when He began the Jewish church He called Abraham clear away from all his people and country, and sent him to a strange country. There are some things that God never attempts, and one of them is that of trying to raise spiritual people in a soil that is damnable. This argument may be blunted in the minds of some by thinking that Abraham was sent out to live among heathens and idolaters. This is true, but at the same time he was to live separate from them. The animal world all live in the same fields and woods, but nobody yet ever saw a jaybird and a woodpecker build their nest together. Of course we must be in the midst of sinners in this world, but there is a possible separation in the midst of things.

God was constantly sending His people into bondage where they could taste the pains of sin, and then bringing them back and impressing upon them the necessity of separation from sinners. All this was but an emphasis on the soil question. When God was ready to establish the church He gave it a name which means "ek" or "out," and "klesia" to "call." The church then means the "called out people." The services of the law and of the church are all God's emphasis upon the necessity of good soil in which to grow spiritual men.

When we turn from these things which God has done to make the soil right, and study what He SAYS on it we will find the same thing true. Please note my text. Blessed is the man that walketh not in the counsel of the ungodly. The book of Proverbs literally abounds in warnings against fellowship with sinners, and effort to grow spiritual people in such a soil. God knows that it cannot be done unless He makes the universe over, and on a different plan. Paul said that "evil companionships corrupt good morals."

There are two things that loom up in the teachings of God, and He warns us of their power to corrupt. One of them is PEOPLE, and the other is THINGS. To set forth this idea, I have chosen the texts at the head of this sermon. Please look at them again. The first teaches the danger of bad companionships; the second the danger of bad things. Never did the world need more to learn a lesson than this one. There are scores who will acknowledge the power of bad companions, and do not want their children to associate with such. Yet these same people will foster institutions and things that literally damn. To them it may seem curious that Moses took this calf that had no voice and no life, and even ground it to powder, and scattered this powder upon the water, and made the people drink of it. This utter annihilation of a THING shows us what God thinks about the power of things to corrupt.

Not only did He always tell His people to keep from any alliance or fellowship with sinners, but

He just as plainly told them to break down all ALTARS to false gods, and destroy everything of that nature.

Let every man who seeks truth and life remember that THINGS have the power both to bless and to curse. Behold the miser's gold. The rich ruler was in a condition where gold was cursing him, so Jesus commanded a separation from it as the only remedy. Everyone should oft think of the boy who found the gold coin in the dust. He had never loved money before, but he fondled this and began to see how much he could add to it. Finally old and gray, and at the end of a wasted life, he died a miser, and left his gold to others.

I know God puts great stress on the power of bad companionships, but if anything He puts more stress on the power of THINGS to corrupt us. His wisdom in this will appear now as we take a glance at HISTORY and see what it has to say on the subject of soils. History will settle this matter for anyone if he will only study it.

First of all, history shows that certain DOCTRINES make a soil in which true spirituality cannot grow. During all the ages of its existence the doctrine of Epicurianism never produced a single great name. It was the doctrine of eating, drinking, being merry and seeing that the flesh has its desires. The doctrines of India have never brought anything much but sobs from that land of teeming millions. It has received the name of "sad India." History plainly shows that false

doctrines will smother out all spiritual progress, and destroy all joy in people.

History shows that oftentimes CUSTOMS make a soil that smothers spiritual growth. In nothing is man quite so great a slave as in custom following. This tendency is glorious when the custom is good, but woe if it is bad. Long after the light of truth breaks upon men they will still follow a thing that they secretly curse. The fact that they know better makes it all the more unbearable. It is pathetic to see the nations following blindly and believingly doctrines that damn, but it is excruciating to see them following things that they have learned are false, and doing this through the power of custom. If we would keep men free, we must see that doctrines and customs are right. We cannot and must not destroy the custom following tendency in man. It is a divinely-given power that is the chief ally of truth. History as well as the Bible, has no uncertain voice on the power of THINGS to degrade men. It cannot be too well known that no nation has ever long stood the test of prosperity. As long as they had but simple things, and had to labor day by day to get even these, the Roman nation forged in strength. But as soon as they got riches and servant and with nothing to do, the whole nation withered and died. Such a soil could not produce a living people. What is said of Rome can be said of most every nation of the past. Now we have what Rome had when she went to decay. The soil is as her soil was. The future hour for us has a dark

cloud hanging over it. Nothing but the laborious, sacrificial life will save us. Our sole hope is the cross of Christ.

Make the soil wrong and songs, prayers, preaching and forms are all but helpless. There is no use for the reader to think of the few who have developed spirituality in what seemd an impossible soil. Moses caught a vision though in the wicked court of Pharaoh. But remember that Moses was nursed and early trained by his own mother. The great sad millions who sink beneath false customs, teachings and things is a clarion voice that if the soil is wrong, the soul will be wrong. Jesus forever put this thing in proper lights and shadows in the parable of the Sower.

I have tried in the foregoing, to open the book of the past which God, nature and history keep, and let you see that the soil question has always been the biggest one. Let us now take up the subject of

2. *Our present day soil.*

I don't want to call men nor things too bad, but I am still more eager not to call them too good. This is a human world, and it needs more sympathy than curses; more help than advice. One fact stands out today that it seems to me nobody can dispute or keep from seeing. That is that the present age is NOT SPIRITUAL. The very faces of men actually haunt me. I spend times on the street watching them. Worldliness is written on every line. This does not include the handful of people who are faithful to the church. They have

some marks of spirituality, but the world, oh the world! Why is sin and unspirituality almost universal now in so-called Christian countries? There is but one answer that includes all else. We have let the soil get wrong. Men cannot grow spiritual in such a soil as we have now. Let it not be forgotten that righteousness is not hereditary. Every child born is born with the same tendency to follow the flesh, whether he be of saintly parents or of sinful ones. Each individual must be born from above. If not, he will be less than the beasts. God has ways of bringing people to the birth from above. That way is His Book, His church and His people. Destroy the chance for these powers to operate and you make a soil for Satan's own farm.

Take as an illustration the Sabbath. I feel so deeply on this, and have discussed it from so many angles that I don't wish to repeat here except in the most general manner. It is a notorious fact that the Bible is not taught in the HOMES, except just the least bit among church people. People who really want to see their children do well send them to church and Sunday school to get a knowledge of the word. But what does the teacher have to compete with now? Sunday in both country and city has been given over to recreation and games. Sunday baseball and movies are in reach of most every community. Where is the boy who can study a Bible lesson at ten o'clock if he is planning to attend a baseball at two?

Our drug stores wide open every Sunday, furnishing a meeting place for young people to swig

down cold drinks and smoke cigarettes, talk a lot of sugary nothingness, and these stores doing this under the pretense of keeping open because somebody might need some medicines, are a disgrace on Christian civilization.

Railroads, street car lines, movies, drug stores, newspapers—especially Sunday ones, dairies, ice plants, excursions and such like have made a soil where spirituality cannot grow, and where God's appointed means of making men spiritual have no chance. Our trouble is that the soil is wrong. God is literally MOCKED by this generation. And the terrible thing of it all is that a large part of this is being done by church people. The bottomless pit of hell has been turned upon earth, and made RESPECTABLE! The awful statement that the prophet hurled against sinful Israel can be as truly applied to us. He said, "hell from beneath is moved to meet thee at thy coming." Horrors!

Hell has already written itself upon the face of men before men reach it. It is bad enough to be forever lost, but it is pathetic to see the devil tag men forty years before they are dead. Maybe this is safer for those who would do right. Most everybody today recognizes the lack of spirituality. I am not alone in this. It is the talk of the whole church, and a large part of the world. The papers are full of the fact that the church has lost ground. Evangelism is all but dead. The pews are empty. Riches are corrupting while millions are dying. What is the cause of all this?

Yellow fever carried off almost whole communi-

ties in the south for generations and nobody knew the cause of it. The doctors knew and treated the symptoms of this dreadful malady, and the people gently but fearfully buried their dead, and wondered. But nobody knew the cause. Every theory was advanced only to lack proof. Finally a little mosquito was suspicioned. He was watched for a long while, but he was elusive. Finally he was caught red handed, tried and condemned to death. The millions of graves he had filled were pointed out to him, and armies and poisons were sent to execute him. Since his conviction, Yellow fever has almost ceased.

Hay fever has been known and its symptoms treated for three or four hundred years, but it is comparatively lately that the pollen of the grasses and flowers have been almost proven the guilty parties.

Now there is a cause for this terrible malady of unspirituality. The cause is more distinct than that of Yellow fever. Every spiritual man knows that the biggest factor in it is the SOIL question. Spirituality cannot flourish when every agency ordained of God to elevate man is trampled in the dust as we are now doing. All honor to the people who built the cathedrals and carried on the Crusades. Even if they were mistaken in devotion, they were trying to put spiritual things first. It was a terrible statement when Jesus declared that the people of Sodom and Gomorrah would rise up in judgment and condemn the people of His day. I feel sure that the Dark ages will stand

higher in God's estimation than the people of this age.

We are placing too much stress today on ANTI-TOXINS. This has become almost a universal practice among physicians. These anti-toxins are the things that are injected into the blood streams to render us immune to the disease that stalks around us. But even anti-toxins cannot avail where everything else is wrong. The only sure way is to remove the cause of the disease. This anti-toxin business reminds me of a certain infernal chewing-gum advertisement that appeared in the papers a few years ago—and maybe yet for all I know. It advised the public to eat what they wanted, and then chew the gum to help digest it. In view of the fact that most people dig their graves with their teeth, this advice is but little short of being accomplice to murder. The church cannot be a successful anti-toxin as long as the soil is what it is.

3. *The Remedy.*

It makes me tired to see the world cursing the church, and saying that it is not doing its duty, hence all this sinful condition. It makes me FURIOUS to see some church members doing the same. It is the meanest thing in the world to accuse the innocent. I don't mean to even hint that the church is living up to a tenth of its duty. I do mean to say that, when human nature is considered, it cannot and need not be expected to live up to its duty in such a soil as we now have. Even God shows that He has never

expected the impossible in men. The church is doing wonders for the few who are faithful to it.

Now I have diagnosed the case and shown the cause of the malady. Yet I would be a poor physician if I were here to take my hat and go. The Remedy is the all important thing. In this case there is but one remedy, and that is the SURGEON'S KNIFE. The world has a GROWTH that must be removed. This growth is consuming all the vitality of the body. It is not some strange disease. History, nature and the Bible have shown its power and nature from every angle. If we die from it, it will be our own fault because they have shown us also the remedy. To make post oak land produce crops something must be cut out, and something grafted on.

But who is to be the surgeon in this case? Well, it will take more than one. And yet one is all important, and that one is YOU. The world is too prone to wait for the other fellow to make the start. But you ask where and when must you begin to wield the knife? Right now, all around you. If everyone took the same attitude towards these mockers of God that I take, they would die of QUICK starvation. Not an ice man, not a train, not a Sunday newspaper, Sunday movie nor any such thing COULD run if they depended upon my patronage—and those who are like me? Will you, dear reader, be one of us? This then is the first cut of the surgeon's knife, that is, our influence or attitude towards these things.

There is still another way. We can do much by

concerted action. We have ways of making laws to stop these things. Just now we have been in a fight here over the Sunday movie. It is astonishing how much people seem to be afraid of Blue Laws, but how little they seem to fear BLUE BLAZES! People are separated from Jesus by fences. There are two ways to get them into the same field with Him. One is to drive them through the gate; the other is to pull down the CROSS fences. This last we need to do. All honor to the men and women dead and living who have helped to win the battle thus far against the Gladiatorial combats, the prize fights and that king of evils, the whiskey business! They will at last be permitted to shake hands with Elijah and the school of the prophets. They are the pioneers of God. The man who will make and foster the sale and habit of cigarettes ought to have his citizenship taken from him, and should hide himself in darkness and silence as a living reproach to his Maker. He is sticking a dagger into the very heart of life—*young manhood*.

In his saner moments, every man will acknowledge that religion is the highest call, and admit that all I have said here is true, but in his forgetful moments, he will go on, either as a ringleader or as an accomplice in evil. Better think of that day when we shall meet the battalions of God marching against us. Then the rocks of the mountains will not hide us.

WHEN AND WHY JESUS ATTENDS CHURCH.

“For where two or three are gathered together in my name, there am I in the midst of them.”—
Matt. 18:20.

Let us view this subject as follows:

1. *Some things that do NOT keep Jesus from church.*
2. *Some things that DO keep Him away, and keep us from His blessing.*

This text by no means implies that Jesus is not with us when we are ALONE. But being alone too much is apt in the first place, to cultivate selfishness. I have seen people sleep by themselves so long that they were miserable when they had to share their bed with another. It is well to impose upon ourselves most anything that will keep us from becoming selfish. That is the easiest thing to do anyway. This coming together is good for us.

Being alone too much cultivates GLOOM. This is one reason why we have so much insanity out in the country where the beauties of God take the place of the dust and wheels of the city. It looks as if we would all go crazy in the city. But our very togetherness holds us up. Let us not forget that being together too much begets shallowness and lack of originality. This is why that the geniuses most all come from the country. Happy

is the man who learns to balance his aloneness with his togetherness.

1. *Some things that do NOT keep Jesus from church.*

It is profitable to note the things that do not keep Jesus from attending worship. First, there is the question of NUMBERS. He says "if TWO or three" are there, He attends. There is more to this statement than the reader is apt to grasp on first thought. Had you thought that any fewer than TWO could not be a gathering at all? So He purposely takes the very smallest number that will make a gathering, and promises His presence with them. Of course He promises to be with ONE person, but other scriptures deal with that. Here He is talking about the public worship, or business gatherings of the church.

This NUMBER question has bothered us no little, and especially lately since it has become such a fad to count noses. I happened to the misfortune to enter the ministry about the time this "nose counting" began to gather force. I have been both pained and angered at it. The Sunday school, in my humble opinion, never adopted a more destructive method than its present custom of counting and reporting the number present each Sunday. You can watch the superintendent and every interested worker below him, and as the report is made you will see smiles of victory or "feathers fall" just whichever way the number present indicates. In any ordinary Sunday school the number may vary from ten to twenty each

Sunday, and the difference would not be noted except for the "report."

The fact that the report is a "killer," and not, as many suppose, a booster, all goes to show how we are encouraged or discouraged by the mere numbers who attend. This feeling finds no comfort in Christ's custom of attending church. He is there all the time if the smallest number that make a gathering—two—are there. This has been my consolation. Indeed we should seek for numbers to attend worship, but we should lift our worship clear above the number idea. There is something more solemn, more glorious and more purposeful in it than that. It encourages me when I think that any two true men can bring Jesus to their church.

Jesus makes no specifications as to what sort of BUILDING He meets in for worship. As touching the attitude of men towards this matter there is something sorter automatic about it. A little unkempt frame building might attract a poor class of people in a country district, and even be acceptable, but that same building on Broadway, among a rich people would not attract. I speak of this thing here for one reason; I find more people than one would think who are led to a congregation because of its magnificent building. They may be able to accomplish twice as much good through their example by placing their membership near them, but they refuse to do so. The fine edifice attracts them. This is widely true in the city.

Christ makes no conditions of WHO shall be present at the church He attends. Men are not always of this spirit. There is a deadly tendency in man to the CASTE idea. He likes to attend church where big and influential people go. It is very comforting to remember that the poorest, most ignorant and uninfluential can go to worship, and expect to find the Savior there on time. The history of churches would indicate that He has somewhat of a preference for the humbler ones. The big, rich, educated Laodicean church which felt that it needed NOTHING, was told by Him that it was poor and miserable, and blind and naked. I have tried to picture the abject estate of this church, but have never yet made one that stirred me as it should. Imagine a NAKED man; then add to him blindness; then take every penny and all shelter from him, and let his friendlessness and other conditions be such as to render him miserable, and you have a picture of a church like lots of people prefer to attend. To the poor little church down at Smyrna, Jesus wrote, "I know thy works, and tribulation, and poverty, but thou art rich." Jesus attended at Smyrna, but not at Laodicea.

BUSINESS nor BUSY-NESS never keeps Jesus away from church, although He has a universe to look after. This is His CHIEF business, as it should be with every man. Man first of all has a duty to his God; secondly to his fellowman, and lastly to himself. The strange fact stands out that most men reverse this order entirely. Sup-

pose a man is so busily engaged in making a million that he hasn't time to attend regular worship. What has he accomplished when he possesses the million? Let the man who contends that the making of a million is a bigger thing than a good religious example, point out where riches gathering has EVER elevated the spirituality of the world. Among the strange happenings of that wonderful LAST day will be the revelation that "many who are first shall be last, and last shall be first." God has His own values set upon things. If these people who are too busy making fortunes to obey God, and who think that the most important thing is money making, will but take an honest glance at the case of Dives and Lazarus they will be wiser people. When God paints pictures of man's duty and destiny He uses terrible colors. But in none has He used more striking than when He painted a picture of old Dives. So busy making a fortune that he had no time for worship. When it was made, he would wear only the cloth of kings. He had all time to go to his sumptuous table, and gulp down the richest foods. He had no time to seek the bread of life. God suddenly thrust him down to the depths of hell. Then to make the picture loom all the more astounding, He picked up the poor, sick beggar—who had taken time for worship and spiritual culture—and elevated him to the bosom of Abraham! Reader, there is something about this picture that almost takes my breath! Would that those who have money would place this picture in their collection. You know

that when a man gets rich, one of his hobbies usually is that of dealing in fine art work. If men would make a collection of the pictures, like this one, with which God has filled all the art gallery of the Bible, many of them would not be inclined to burn out soul and body to get a fortune of this world's goods.

Jesus never permits ENVIRONMENT to keep Him away from the house of God. Would that this could be said of all men. I have known regular church goers when they lived under one environment, become indifferent worldians when they moved into another. I am glad to think that a few of us Christians can build our church down even in the valley of the shadow of death, or down where the bacchanalian reveries of sinners ever sound, and yet Jesus will attend with us every Lord's day! This comforts my heart no little.

Jesus never permits WEARINESS to keep Him away from church. This touches a big and vital question with man. He is easy to grow tired. Just yesterday I talked with a middle-aged couple; fine people, who in days gone by made their home the preacher's home, and spent a part of every Lord's day in simple and earnest worship. Now for some years about the only time the church has seen them has been on some special occasion, like a social, an entertainment or an ice cream supper. They are not bad people, but they have grown weary. Jesus tells us to be not weary in well doing for in due season we shall reap if we faint not.

We grow tired in less than a lifetime. Jesus has attended the gatherings of all earnest Christians during the long, long ages. The people of the far off Middle Ages prayed for Him to attend their worship, and He came. All ages have made this prayer, and He has come cheerfully. We make it today, and think that He should come, and He does come. I find myself so prone to grow weary that it does me good to look upon something or upon someone who never grows tired. I have had a few acquaintances; men who never seemed to be tired, it mattered not how long or hard they had labored. When I am weary, I love to look at the rocks and the trees; I love to look up at the stars, those sentinels of eternity. I can then go back to my work with renewed strength. Best of all is to think of Jesus who made the stars!

2. *Some things that DO keep Him away, and keep us from His blessings.*

Many claim the presence of Jesus when they do not have it. I would have horrible feelings to think myself attending a church Sunday by Sunday to which church Jesus refused to come. Neither riches nor numbers are a sign of His attendance. If they were then the Laodicean church would have been at the top, instead of being blind, poor, miserable and naked. Paul speaks to the Colossians about these people who do not hold fast to the "head (Christ) from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God." This plainly implies that there is an in-

crease that is not of God. We also know it to be true by history. The Laodicean church had it.

The first condition which my text lays down as to whether Jesus will come to our worship or not is that we must meet **IN HIS NAME**. This is a very common expression in the New Testament, and yet I fear that few besides preachers—and not all of them—have grasped it. Just what does it mean?

We send a man to England to represent our government there. We call him our ambassador to England. We empower him to speak for us. Of course there are certain defined and understood rules which he is expected to follow. Such rules must be thrown around all fallible people. But when he speaks, he speaks in the name of the United States, and his word and transactions bind us. Now I can go over there and make a thousand promises to England that the United States will make no effort to live up to. Yet I am as heavy weight as the other man, and have been to school more, we will say. I will even imagine that I have more money, and have travelled more. Why the difference? Simply that **HE** is the chosen one to so speak, and I am not. Simple, isn't it? To come together in the name of Jesus simply means that we come together by His authority, and meet the conditions of His presence and His blessings. Of course the term "in His name" is a "general" way of putting the matter. Let us look now at some of those conditions which are "generally" expressed under the title "in His name."

The very first and foremost condition that we must meet if we expect His presence is to place our HEARTS upon the altar of worship. The Jews tried in vain to let the fat sheep and unblemished bullock take the place of their hearts. But it did not work with the Almighty. God says emphatically and wonderfully through His prophet: "They shall seek me and find me when they search for me with the WHOLE HEART." Could anything be plainer? When the old Jews were wrought up over something and under the spell of it developed the custom of tearing their garments from off themselves, God cried out to them, "Rend your hearts and not your garments!" How often have we seen men listen to the recital of some sad story of need, make wry faces, get up and walk the floor, and yet, possessed of abundance with which to relieve that case, make no effort to do so. The fact is their heart was never touched by the case. When the heart is touched you soon see something doing. Let a mother find her child in desperate or any other kind of need, and imagine her making faces, expressing pity, and doing no more! The very thought is half amusing. She would use the moments in sublime action instead of using them to make faces and express pity. Love is heroic; it is deeper than words. I have been much impressed with the story of the child which the eagle carried off and placed upon almost a sheer precipice yet in full view of the village. Crowds of villagers gathered to watch the spectacle; women cried and wrung

their hands; men stood talking over what could be done. Presently, as they stood thus, someone gave a startling scream as they caught sight of a slender form climbing high up among the rocks and almost to the child; facing death and mangling. They watched it breathlessly as it reached the child, and with perilous descent brought it back to safety. It was the mother who worked while others TALKED. Love is heroic; it is sublime action. The greatest need of the world today, as has always been the greatest need, is to touch its heart. Men have power, and riches and opportunity but they lack the love.

Love will solve all problems. The heart once brought, brings all other gifts. Do you think that we would have to use oysters and ice cream to get money out of people for the church if the hearts of these people were on the altar? A thousand times, NO!

Another condition that Jesus lays down for us before He will come to our church to bless. This is even more basic than love because it begets love. It is that we must DO the things which He commands us. Doing is first of all, the road to KNOWING. He says that if any man will do His commandments, he shall know of His teaching whether it be of God or man. The reason for this may not appear to all, yet it is simple and basic. The only way we learn ANYTHING in this world is by doing it. It is not books and college that make the doctor, it is PRACTICE. Imagine a man making a farmer out of himself

in an agricultural college. Imagine a woman learning cooking just from books, or a man learning to be an orator by just studying rhetoric. We know it cannot be done. No business has ever been learned except by doing it. Religion is no exception to this universal law. We must do the things which Jesus commands, and then we may claim His presence.

Sometimes we must follow Him blindly. That is, we must trust Him. He says that we walk by faith and not by sight. When I went through Mammoth Cave, I followed my guide. I did what he told me to do. I never really KNEW that he knew the way until I got out. Jesus wants us to Test HIM. All true men like to be brought to the light. I for one would like for the world to know what my heart really is. I have never said this before. But I mean every word of it. I think many men feel this way. If men would test Jesus they would KNOW of His teaching. Faith would be changed to knowledge.

Imagine children going up to Santa Claus' house; going right where he lives and keeps all of his things, and then coming away without a toy! Yet I have known people to go to church for twenty years straight and never seem to grow in grace one particle. In fact I have seen them grow out of grace, and grow more disagreeable as they grew older. With Christ present every Sunday with His "pack" ready to open and give to His children, this condition ought not so to be. It

would not be so if men approached the altar in the right spirit.

To get the blessing which Jesus has for us in worship we must, first of all, be there SYMPATHETICALLY. Too much cannot be said about this. It is the chief question respecting why men are, or are not blessed.

Jesus does not any more speak to men IN PERSON. If He did, men would travel to the ends of the earth to hear Him. He left His work in the hands of men. So at the service, He speaks to us through IMPERFECT singing, imperfect building and furnishing, imperfect officers, imperfect teachers, imperfect prayers, imperfect sociability, and imperfect preaching. Now when a thing is imperfect, it takes a mighty effort for us to see and profit by the good that is in it. It can be done, but it takes an effort. The horse will pick the hay from the briers, but he gets often stuck. Lack of "horse sense" keeps many away from the blessings of Jesus.

There is a class of people in the world who never attend worship except when such men as Moody, Sam Jones or Billy Sunday holds the meeting. They declare to you that if they could hear such preaching all the time they would be ardent churchmen. These men haven't "horse sense." They reject the hay of life because it has briers or weeds in it. God never made enough Billy Sundays to "go around." I think He was wise. The life of these spasmodic, perfect preaching seekers is a startler! I have watched

them for many years with an intense interest. One thing is sure about them. I have never yet seen one of them who was a SPIRITUAL man. They are usually extremely worldly! Their own life, without an exception that I have ever seen, gives the lie to their course.

The people who get somewhere in spiritual growth are those who go to hear good, bad and indifferent preaching. There is nothing so bad but what we can get good from it. There are oases in the desert. It is the very desert itself that makes these oases so valuable to the traveller. So in a sermon, it may be so dull that we go home declaring that the preacher never said but ONE thing that was worth listening to. We talk about that one thing. But that one thing may be the very thing our soul needs. So it is the very desert in which the thought stands that forces it home to our hearts. God has wonderful ways by which to work through His imperfect servants.

There is good and beauty in everything, but it takes the "sympathetic" look to get it or enjoy it. Away up on the bald rocks of the mountain; clear up to the snow line we will find that the weathering wears out the softer places, and leaves little holes in these rocks. Here the decaying vegetable matter and dust lodge and make a soil. In this soil the flying seed finds a place to grow. So we have bouquets all over these button holes in the rocks. In every life, however rugged, there is something beautiful, something that God has a use for, and something that will nourish your

own soul if you view it with the sympathy of the humble learner. But the man who rejects so much that is worthy simply because it is found mixed with weakness will never reach anywhere. The history of these men bears me out in this contention.

There is a glory in everything. Happy is the man who cultivates the vision to see it. God saw enough of worth and beauty behind the rottenness of this sin-cursed world to give the law and the prophets and the Christ to save it. We need never hope to grow in this world unless, by the sympathetic attitude, we are willing to be helped by those who are weaker than we are in many respects. All men are imperfect. I have never yet heard a sermon but what I got good from it. There may have been but one thought, and that poorly put, but somehow it stayed with me. I have never yet met one so lowly but what I could learn from them. Jesus said that we should become fools that we may become wise. The old father saw good in the ragged, returning Prodigal because he looked at him with sympathetic eye; the older brother saw him as a profligate, no account, unworthy whoremonger. He looked at his brother without sympathy.

I am enthusiastic about this matter of sympathetic attitude. Not only do we fail to get the good out of a thing at which we refuse to look with sympathy, but we fail to draw out the best that is in it, or them. Most men feel keenly the weight of their own imperfections. They know

that they have some good in themselves, and they crave for men to see this, and thus help in its culture. Many the poor soul who has quit trying to be good at all because men refused the sympathetic look. Let us beware how we pluck the mote out of another man's eye, or else disfellowship him, while at the same time a beam is sticking out from our own eye!

We must not go to church expecting to hear or see Christ Himself. We must go to mingle with and hear His imperfect servants. To get the blessings then which Christ deals out through their hands, we must have the sympathetic attitude. No other will bring home, or has ever brought home the blessing.

Not only must we approach the worship sympathetically, but we must observe the law of REPE- TITION if we would receive the blessings which Christ has in the church for us. This law of repetition is a wonderful thing, and about it the world knows too little. Go some day to a great advertising firm, and ask them to briefly explain it to you. Why does every child in the United States know Bryan, Roosevelt and Sears-Roe- buck? Because their names have been repeated and repeated until it is more trouble to forget them than it is to remember them.

Why do the manufacturers of Ivory soap spend about four thousand dollars almost every week to carry a page advertisement in the Saturday Evening Post? They never get an order DIRECT from these outlays. They do it to keep Ivory soap

in the minds of the people so strongly that every time a man walks into the store for soap, he will think of Ivory whether he wants to or not. The law of repetition is working on him.

Now a great part of preaching is telling us what we already know. But so do Procter and Gamble tell us the same thing over and over that Ivory soap is ninety-nine and forty-four one hundredths per cent pure, and that it floats. Millions of dollars have been spent telling us this—and it pays in cash to do so. Let all advertising of Ivory soap cease, and the sale of it would soon cease. It lives largely by the law of repetition.

Watch those fellows who will go to hear nobody but what they call the great preachers. Did you ever see one who reached any spiritual height? I never did. Yet they hear nothing but the best preaching. They refuse to hear any other. Wherein do they fail? They overlook the law of repetition. Let Ivory soap be advertised only once a year and it will lose its place.

Tie a man in a chair and place over him a bucket of water so that it will fall upon him drop by drop. Each drop seems a small matter, and the first few that hit him will seem pleasant, but in a little while this will shatter the nerves and finally kill the strongest man. A punishment inflicted in some eastern countries is to tie the victim hard and fast, and strike his feet gently but continuously with a paddle. It will simply tear a man to pieces. It is the power of repetition.

To get the blessings of Christ men need the

Sunday by Sunday repetition of the Gospel truths. This is the only way memory will work in anything else, and why should we expect it to be different here. Listen to a man of any art or any profession or any business tell you how quickly he will forget his trade if he does not keep everlastingly at it. A sympathetic attitude and observance of the law of repetition are twin virtues that will bring home the blessings of victory. They are the laws of "seek and you shall find."

I am constrained to think that some people never get church worship higher than mere SOCIABILITY. For them the church forms the center and meeting place for a group of choice friends. In being satisfied with merely this, they never get where the light of the everlasting world breaks upon them.

As we worship today, let us remember one great fact; especially if we are inclined like many people I know to criticise everybody and everything at church. The fact to be remembered is that Christ does not come to spy out our imperfections; to criticise our song books, music, buildings, dress, preaching and all such. He comes to enlighten, strengthen, comfort and save.

THE SUB-CONSCIOUS OR HIDDEN MAN.

"Let it be the HIDDEN MAN of the HEART."
—1 Pet. 3:4.

I want my reader to view this subject from three angles, namely:

1. *Some wonders of the inner mind, or inner man.*
2. *The RELIGIOUS importance of this subject.*
3. *How to build up the inner man.*

I wish I could bring out the wonderful meaning in this text. Did you ever notice how often we all use the word "wonderful." We use it until we tire of it. And yet it is but us standing on the borderline of the unutterable; knocking at doors that will not open; getting faint glimpses of beauties that we cannot adequately describe; in travail with things that refuse to be born. Before none of these sealed doors do we stand with softer tread, more breathless desire than before that of the SUB-CONSCIOUS mind. That part of us which the Bible calls the "hidden man of the heart." Paul speaks of it on this wise, "though our outward man perish, yet our inward man is renewed day by day." I shall use the term "sub-conscious man" in almost identically the way the Bible uses the term "heart."

When the early navigators set foot on the shores

of the New World and saw its riches and beauties, they went back to Europe and told glowing tales. They had seen much, yet comparatively, it was little. Just so we are in the infancy of our study of the sub-conscious man. Here and there we have caught glimpses of his nature and power that literally thrill us. In this sermon I shall strive to set forth a few of those things which have been learned about this hidden man within us.

The first thing we should recall in beginning this study is to remember that the Bible puts all stress on the inward man. It even commands the crucifixion of the outward man. The little stress put by the Bible upon the body and care for it has been the mystery of many men. But the fact remains.

1. *Some wonders of the inner mind, or inner man.*

Had you noticed that people who are taught a thing in childhood will repeat that thing a lifetime without a single proof of it's being true. Never did a rain fall during my childhood that my mother didn't warn me solemnly and emphatically not to get wet; that if I got wet it would make me sick. Yet I stayed wet a large part of my boyhood, and, incidentally, stayed well! Staying well did not blunt the emphasis nor repetition of my mother's advice. I doubt if there is a single authenticated case on record where getting wet ever hurt anyone. I have gone in swimming in spring when the water was very cold, and when

I had a bad cold. Yet the only effect I ever found was that the cold seemed to get better. Now my mother was an intelligent person. Why did she repeat this thing so much? The answer is that it was done by the power which the sub-conscious mind had over her. She had had this teaching buried so deeply in her when she was young that she simply repeated it without proof of whether it was so, or rather with all the proof that, under ordinary circumstances, it is not so.

There is a widespread idea that the Catholic Church teaches that if you will give it a child until that child is seven years old, then you can have it the rest of its life. This is not far from their real position. I am more and more convinced that men are made or unmade during the first ten years of life. This grows out of the same law that made my mother repeat the thing I have mentioned. It is the power which is generated when a thing is poured early and often into the sub-conscious mind. Indeed children seem to stray far from their early training, but as a rule they return to it in later years. As we grow older, most all of us grow tenderer towards the things of our youth. David said, "train up a child in the way he should go, and when he is OLD he will not depart from it." The Bible has in it more science than we will ever learn. It has always been painful to me beyond patience to hear and read our fool scientists relegate the Bible to the background, or call it an outgrown book. Such men are a shame to the very name of science!

The most thrilling thing about the sub-conscious mind is that the evidences which are constantly piling up seem to show that it NEVER FORGETS ANYTHING. Thousands of cases can be quoted from the most authentic sources, and from every age of the world to show the marvelous memory of the inner man.

Here is one vouched for by the highest authority. A French woman, while in an illness, during her unconscious periods constantly talked in some language which none of the attendants knew a word of, and indeed they decided that it was mere sounds she uttered that had no meaning. Later on, by merest chance, she was attended by a nurse who was from Brittany. This nurse immediately understood that the sick woman was speaking the dialect of Brittany. When she was conscious she could not understand a single syllable of the Brittany dialect. Then it was remembered that she was born in Brittany and nursed in a family where nothing but the Brittany dialect was spoken. In her infancy she was taken away from Brittany and from the Brittany dialect. So that she heard it only for a few weeks of her babyhood. Yet the sub-conscious mind had never forgotten it.

Here is another case given on unimpeachable authority. A girl in Germany who was about twenty-five years old and not much more than half-witted, was taken ill with a lingering fever. She incessantly talked Hebrew, Latin and Greek in loud tones. She knew nothing of these lan-

guages. The case attracted so much attention that whole pages of her ravings were taken down. Some few of her Hebrew sentences could be traced to the Bible, but the rest of her Hebrew seemed to be in the Rabbinical dialect. The case was never solved until a young physician grew so enthusiastic over it that he determined to trace her life step by step. She had been almost a wanderer and a servant. Finally he discovered that at the age of nine she had been charitably taken in by a very learned old protestant preacher, who kept her until his death. A niece of his related his habits to the young physician. He had a custom for years to walk up and down a passageway that led by the kitchen door, and read to himself in a loud voice out of his favorite books. The niece had many of the books. He was a great Hebrew scholar. Among the books were found a collection of Rabbinical writings together with several of the Greek and Latin fathers. The physician succeeded in identifying so many passages with those taken down at the womans bedside that no doubt could remain in any rational mind concerning the origin of her ravings. Her sub-conscious mind had held what the conscious mind knew absolutely nothing about.

Reader, if you are a preacher, the following will recall many personal experiences of yours. Have you noticed that in holding a protracted meeting after the first few days you get so you can speak without much study. Words and ideas just stay on the tongue. This is due to the fact

that the first few days' effort has stirred the fountain of the great sub-conscious mind. Many public speakers especially among lawyers and politicians, become drunkards in their foolish effort to elevate the sub-conscious memory. Whiskey will do this. Everyone has noticed with what ease the drunk man can find words. If he is a weak, ignorant and childish fellow, what he says while drunk will be silly; if he is a learned man, the flow of his language will be wonderful. In other words, we cannot draw from the well of the sub-conscious mind anything except what we have put into it.

Every person has noticed that at certain times they have seemed almost inspired to say things. This is due to something elevating this subjective mind which is the storehouse of memory, and which never seems to forget anything. Indeed the nearer death one becomes and the more that the objective mind is put out of action, the more this sub-conscious mind is elevated. This is why people in the dying hour often manifest wonderful words and memory. Who knows but that when the great inner man is freed entirely from the laws of the flesh that the "seeing through the glass darkly" will be past? The sub-conscious mind has charge of all the vital functions of the body so that we walk without thinking about it.

We breathe by the sub-conscious mind. Indeed the conscious mind must at times be put out of working. This we call sleep. Without it we would go to pieces and die. There are works that

the subconscious mind has to perform that to do so it must have full right of way. It builds up all the body while the conscious mind sleeps.

Everyone has noticed that at times memories which have not been in the mind for years will suddenly come up and hold our thoughts for sometimes several days. It may be the memories of our youth and set us longing again for those days. This is the sub-conscious mind trying to lift itself into consciousness. When you ask a man about a thing which he has temporarily forgotten, notice that he will scratch his head, make faces, express surprise and worry, get up and walk the floor, and finally tell you the thing? What is to be learned from this? Well, the conscious mind had forgotten it. He had to draw it from the inner mind. No one as yet knows how he did it, we just know that he did. If we knew how he did it we could build a perfect memory system because it appears that the inner mind holds all things that enter it.

A brakeman lost his footing and rolled from the top of the car as it was crossing High Bridge over Kentucky river. It was 350 to the water. He thought of nothing but death. Luckily, he fell into the telegraph wires that ran alongside the bridge. He grasped them with such a hold that his hands had to be pried loose. But the point of the illustration is that he testified afterwards that in that fall of twelve feet he seemed to think of everything that he had ever done in his life. The fright elevated the inner mind. Not only does the inner man seem to have perfect memory, but it

possesses SUPERHUMAN power. Any hypnotist will prove this to you. He will take a subject, hypnotize him, lay him with heels touching one chair and head another, and then get up on the middle of the body. No bad results come from it, yet the man under the control of the conscious mind could not begin to lift such a weight in such a position.

Great fright or danger sometimes puts people into what is equivalent to a hypnotic state. Under this they can perform feats of strength that they could not begin to do in their natural state. A mother will fight with terrific strength to save her child. I have known of people frightened by a burning home, lift and carry out things that they could not move ordinarily.

To show something of the power of this inner man, it is a common platform experiment of hypnotists to cause the subject to get drunk on a glass of water by suggesting that it is whiskey. Now bear in mind that the PREDOMINATING beliefs of the inner mind rule. If the subject of the experiment above mentioned be a total abstainer he will utterly and emphatically refuse to take the whiskey.

Hypnotists can make their subjects take a swim in an imaginary pool, but they can never make them UNDESS beyond the received standards of decency. It is the SOUL or inner man, or inner mind that rules. It is little wonder then that Solomon said, "Keep thy HEART with all diligence, for out of it are the issues of life." Please note

that through this sermon I am using the term heart, inner man, inner mind, sub-conscious mind and subjective mind all in the same sense. I do this both to avoid monotony and to acquaint the reader with these terms which he will find used by different writers, yet to mean the same thing.

When we enter the field of MENTAL HEALING, which is accomplished wholly through the power of this inner mind, we run across more wonders than we would find were we to travel through the heart of the sea.

It is a well-known fact that many if not most diseases are imaginary. Take fainting for an example. I myself have always been easy to faint. I have fought it and have been ashamed of it. So far I have never been able to evercome it. Not that I faint often but I have to constantly guard myself when accidents happen such as someone being shot, cut or operated on. I don't know whether God placed it as a thorn in my flesh to keep me from becoming a physician—which thing I always had a passion to do—or not. I know it is as purely the result of the imagination as a thing can be, yet when a man gets cut to pieces in my presence, my sub-conscious man lets me down.

People have been made to throw away their crutches, or get up from bed all by the mere power of strong suggestion to this inner mind.

I think that every physician should be made to take a course in Suggestive Therapeutics before he is allowed to practice. I have seen several pa-

tients who were, in my judgment, killed by foolish doctors putting on an air of seriousness, or telling them that there was no hope of recovery. It does look like that the long history of medicine and disease where we have seen ten thousand times ten thousand get well after doctors had given them just three months to live, ought to be a lesson to physicians about scaring patients to death.

The wonders of the inner mind appear again when we study the subject of "demon possession." To be devil possessed simply means that some wrong spirit has completely taken possession of the inner mind, and thus controls the life. (See my sermon in volume three on Demon Possession.) This may be anything from an evil spirit like greed, lustfulness, drunkenness, lying, and such like, clear on to actual insanity. All these have their seat in the inner mind. All but the insane person will acknowledge them wrong, yet go on like a slave to practice them, maybe even crying and praying to be free. I am trying only to get the essentials of this great subject in the compass of a sermon. I want my reader to remember that he will meet some of the wonders of this inner mind when he studies its powers of memory; its power to give the body a superhuman strength. He will meet these wonders in all of the studies of Clairvoyance, Mental Telepathy, Hypnotism, Mental Healing, Devil Possession and Dreams.

Then if he will study the Bible he will be impressed that there stands out all through it the teaching of the DOUBLE nature of man. An in-

ner and an outward man. This outward man is but the scaffolding around a great building, which scaffolding is to be torn away when the building is completed. All care needs to be exercised to build our inner man after the pattern of God.

2. *The RELIGIOUS importance of this subject.*

The sub-conscious mind has all IMMEDIATE control of the life. If I can prove this proposition then the overwhelming importance of the subject will appear at once. That it is true, I have no doubt. Let me lay down another, and kindred fact, and that is that the conscious mind is the doorway made by God through which to pour those ideas which make the sub-conscious mind what it is. It will be WHAT the conscious mind MAKES it. Then it will control with the grace of a saint, or with the cruelty of a demon. I mean just this with all the force the words convey. Than this the reader never meditated upon a more important subject. It forms the very basis of Bible teaching. This is little known.

The subject has usually been thought of as purely a so-called scientific one, but let my reader remember that the Bible contains more science than we will ever learn in this world. Its emphasis upon faith, confession, repentance, forms and symbols, the cross and such like, are the very basic science of life.

The sub-conscious mind controls us in our EATING. May I prove this to the reader by asking him why it is that the suggestion of a nice fat,

well-cooked RAT would make a Chinaman's mouth water, and make an American almost vomit? Now these simple facts that we know so well that we have forgotten are the very ones from which to learn the great laws of our being. Now a rat lives almost wholly on grain, while a hog and a chicken both delight in CARRION! Yet the American gives his most costly dinners and makes hog and chicken the leading dishes! Over in the Philippine Islands they eat grasshoppers with all delight. The Turks drink horse milk with as much pleasure as we drink cream. The American Indians served dog meat to their most honored guest. Francis Parkman, one of our greatest historians, said that one of the trying moments of his life was a visit he made to a western Indian wigwam. The day was warm, and the flaps of the wigwam open just enough for him to see the squaw go out back, drag a half grown puppy from its bed, chop it to pieces, boil it awhile and then bring it in for him to eat!

Now we commonly confess that it all depends upon what we are TRAINED in EARLY YEARS to eat. This is a fact that needs no argument. We would delight in the soup made of fishing worms, if we had been trained early to eat them, just as much as we now delight in oyster soup. I challenge any man in the world to show reason why one is not just as good as the other. Yet the very writing about these worms almost makes me vomit. I can scarcely eat fish that are caught with them. My conscious mind, all of my reasoning

powers tell me that these worms are just as good as the oyster, or even the fish; I acknowledge this with all my power: yet in spite of this, my sub-conscious mind CONTROLS! Strange, is it not! Now the reader need not try to explain the WHY of it, but let him mark well the fact that may be of untold value to him and the whole world.

Into the mind of the little child, without the operation of REASON, things are poured by teaching and practice, and they go to form the life ideals that will rule with the gentleness of an angel or with the lash of a tyrant. It gives me pleasure to say that by the aid of reason, or the conscious mind, we can pour things into this subjective mind that will make it what it is. But there are seasons in which this can be done successfully. When these times are past, no effort can help matters. I would hate to have the job of the man who now would undertake the task of teaching me to eat fishing worms. In certain things, and at certain seasons, the sub-conscious mind rules completely without the aid of, and IN SPITE OF the protests of the conscious mind.

Just now we are reaching truths that are both terrible and glorious. On these facts hang all the powers of HABIT. Behold the poor drunkard. When we call him a slave, I wonder if the full force of our statement has come home to us. He is a slave, but why? We know that he will sell the shoes from his baby's feet in winter to get whiskey. We also know that when he is sober, he will cry over his vile habits, and curse whiskey and all

the men who make it. He will acknowledge all the worst things that you can say of his habit, and really wish there was not a drop of whiskey in the world. But when a few days have passed, he will seek it yet again. And thus a lifetime he goes on in anguish. Even religion cannot get a chance to break the spell on him. He has developed a soil in which religion will not grow. Whiskey must be put where he cannot get it. It will take heroic treatment to cure him. Even after his enemy is taken away, he will suffer long and dreadfully.

Now if we can solve the why of all this, we shall reach one of the most vital truths of life—one that Jesus talked about when He said that the truth should make us free. Mysteries in the background may baffle us, but the surface fact is plain. The drunkard has in years gone by, maybe in a half playful spirit or just to keep up with jolly companions, poured things—ideas, and actions—into his sub-conscious mind. He laughed then at the thing which is now his master. Now that mind rules him like a demon, while at the same time all his reason, and all his conscious mind cries out in rebellion. But it is like the cry of the prisoner that comes through the window of the unbreakable dungeon. "Know ye not that to whomsoever you yield yourselves as servants to obey, his servants ye are; whether of sin unto death, or of obedience unto righteousness?"

Sin is a habit, and all habit, whether good or bad, is merely the great subjective mind ruling us. Many men will curse themselves for cursing.

They really detest it, and acknowledge that it is foolish and even hurtful, but still they go on cursing. It is but another case where they have done a thing until the sub-conscious mind takes it up and then keeps on doing it after they have learned better. Here is the most significant truth respecting the training of children. At whatever cost, keep them from forming bad habits in childhood. If you will plant true habits and truth deep enough and often enough in them, then all the demons in hell and devil agents on earth cannot pull them out. This is why the Bible says "teach them when you lie down, when you sit down, when you rise up, and when you walk by the way."

One of the most terrible masteries of the subjective mind is that of LYING. In all the years of my ministry I have watched this with more than casual observation. I somehow got especially interested in it. Up to the present, I have never seen a professional liar converted. I have asked a thousand people, and I have never found a person who ever knew one converted. I have seen some join the church. I have baptized a few myself, but I never saw one stop his lying. I have seen men cry over this habit. The subjective mind is simply ruling these victims. As in early years he began to lie he was molding day by day the hidden man of the heart about which my text speaks. He was renewing his inward man, but the new was all on the wrong side. Do you wonder that the Bible says that God will render to them who "by PATIENT continuance in well do-

ing seek for glory and honor and immortality, eternal life: but to them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil."

But let not the reader think that all the powers of this subjective mind are evil. It has in it all the glories and powers of the God-image. We have no power in our life over which we can rejoice more, because RIGHTEOUSNESS is a habit. Let it be formed strong enough in early years, and all the gold of Ophir cannot buy it. Just a few days ago one of my churchmen told me the story of his father who had been rightly trained, and was a church goer all his life. He got entangled with an evil man who beat him out of a hundred thousand dollars. He worried himself to death over it. His wife was of the same high character as himself. A lawyer approached her after the death of her husband and told her that he could recover the estate if she would make oath that her husband was a dishonest man. She spurned the hundred thousand. The truth in that case cost her a hundred thousand dollars to tell it just once. Her inner man ruled.

There is a curious fact often expressed by us in the term "on the fence." Now when we are on the fence about a matter, it means that something is standing in the doorway between the conscious and the sub-conscious mind. The sub-conscious mind refuses to let it enter until the conscious mind has passed full judgment upon it, or until

the conscious mind has been paralyzed by doing the thing again and again. Then when the great watch dog once lets it completely pass, and gives it the rights of the city, that man will go to the stake for his convictions. Herein is the great reason why we should examine things from every angle before we let them pass by into that wonderful house of which I speak. The Bible says "prove all things; hold fast to that which is good."

3. *How to build up the inner man.*

I wish I could tell my reader more of the wonders of this inner mind, but it would take a whole book to do that. The study of HYPNOTISM will reveal many things about this mind. God has hung it in wonderful harmony with the conscious mind. Let not my reader dare belittle the conscious mind in his gloryings over the wonders of the sub-conscious. When the conscious mind is put permanently out of order, and only the sub-conscious mind remains, then INSANITY results!

It will do little good to merely revel over the powers of these minds bound up in each man. Unless we grasp the way they work we are as helpless as a child on a locomotive that is dashing at sixty miles an hour. God has not left us in the dark on these vital laws. There are three ways by which we can build up either a saintly and wise inner man, or else build up a tyrannical one. I will name them in the order of their importance.

We can do this first of all by SUGGESTION. Christ uttered a warning on this when He told His disciples to beware of the leaven or teaching

of the scribes and Pharisees. I have preached and brought many a person under conviction only to have someone suggest something that would take all the influence of my sermon out of that person's mind before he got out of the church door. People are constantly suggesting things to us. I know some weaker people who are forever kept in misery because they believe the last thing that they hear about which is the best medicine, best way of doing a thing, and such like. We must develop the habit of turning things upside down, inside out; putting them to the test of the microscope, the scapel and the crucible before we let them enter the king's palace of our inner self. Not only has other people's suggestion power over us, but we can constantly tell ourselves a thing until the sub-conscious mind will take it up. This is not nearly so strong as suggestion that comes from others.

Another way to control the inner mind is by repeated THINKING on a thing. The Gospel deals with this in the following words, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report if there be any virtue, and if there be any praise, THINK on these things."

Again the Bible says, "Set your mind on things above, not on things on the earth." It is not sufficient to think once or twice about a thing we know is best, but we must keep it up. This is

why church people are the salt of the earth. They are kept constantly thinking of right and duty and destiny. Suppose you do follow after a thing until the world calls you a fanatic. You had better wake up at the Judgment with the world's brand of fanaticism upon you than God's tags of eternal death.

But the great and powerful way by which we can determine the inner mind is by **DOING** a thing we know is best. Jesus puts it in this way, "If any man **DO** my will, he shall know of my teaching whether it be of God." This is the law of all life. We learn any and everything by doing it, and completely, in no other way. Books never made a preacher, doctor, lawyer, merchant, writer, cook nor engineer. They are all made by practice. If you want the sub-conscious mind to rule like an angel start him out to doing the right things, and after awhile **NOTHING** can make him quit them. So the power is in our own hands largely as to whether we shall be slaves or kings. I know that I have left undiscussed the pathetic side of the case, and that is the power of wrong training of the little child before its own conscious mind is able to become the watch dog of the king's palace. Here the grace of God and prayer will do more for one than I am able to put in words. We all believe that God will somehow plead the cause of the helpless. Let us see that we make no problems for the unborn to solve.

In applying these three great laws by which the sub-conscious man is developed it will be fatal if

we forget that other principle that seems to underlie all creation, and that "to everything there is a season." There are times when, by the ordinary processes of life, teaching will enter this inner mind. Then there come times when it rebels against all new ideas. This gives rise to the fact that we need not try to change the old person. The conscious mind which is controlled by the brain is the doorway to the inner mind. In the old person this door is closed. Their bark is rigged; their sails set; their course mapped out, and thus they will enter the harbor of Judgment.

HAPPINESS.

“Rejoice in the Lord always; and again I say unto you, rejoice.”—Phil. 4:4.

LIFE is a GLORIOUS inheritance. On its bosom troubles must often stir, like the storm on the surface of the sea. But the DEPTHS need not be troubled. HAPPINESS is the goal of life. I mean happiness that is found in righteousness.

The Bible talks of happiness under the name PEACE. I will use the words interchangeably. In most every letter written by Paul and Peter they first of all wish upon the heads of their fellow Christians the blessings of “peace.” How oft used are these words by them: “Grace be unto you, and PEACE from God our Father, and from the Lord Jesus Christ.” Even grace is but the means to an end—which end is peace.

It is a prayer for that peace that God can give. True He has His own way of giving it, but if we will wait His way, eternity will be glorious.

When the announcement of the birth of Jesus was made, the first message was a message of peace. The angels said, “PEACE on earth, and good will among men.” When Jesus’ earthly work was finished, He said to His disciples, “My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you.” This shows the emphasis that God puts upon our happiness, and it also shows that there is a peace

which the world gives that differs from the happiness which God gives.

In my text Paul says, "Rejoice in the Lord always; and AGAIN I say unto you, rejoice." Note the repetition of this. Let us view the subject of happiness as follows:

1. *Nature and Kinds of happiness.*
 2. *How to attain happiness.*
1. *Nature and Kinds of happiness.*

It may seem at first a waste of time for me to attempt a definition of happiness. Any boy with his first gun, or first new suit, or with full privileges to turn somersaults on a straw stack would seem to be a perfect illustration of perfect happiness.

But let it be vividly remembered that the kind of happiness which men hunt for, and mostly find, is mere ANIMAL pleasure—the same kind that a sleepy DOG finds. It is transient and sinful. The pleasures of eating, drinking, conquering, and lust filling, illustrate this kind of pleasure. That pleasure that rides majestically through the storm, and laughs at the dungeon, the world knows little about. A thousand times we have all heard people come back from the visit or the party and say, "We sure had a good time!" But usually this is but the shallow pleasure which belongs to that kind that Paul writes about when he says, "She that giveth herself to pleasure is dead while she liveth." I have an ambition in this sermon to impress upon your heart the TRUE pleasure; the kind that will stand when, like Job of old,

you have been stripped of everything from which the world usually gets its pleasure.

There is a pleasure to sin, and such is much more easily enjoyed than the higher pleasures. This kind comes naturally, and it is offered to us TODAY. The pleasures that are worth while lie beyond an apprenticeship and a waiting. The world chooses the pleasures of sin because they are offered cheaply and right now.

It is well for us to study NATURAL pleasures. Pope has illustrated them by a bit of classic poetry as follows:

“Behold the child by nature’s kindly law,
Pleased with a rattle, tickled with a straw:
Some livelier plaything gives his youth delight,
A little louder, but as empty quite:
Scarfs, garters, gold amuse his riper stage,
Beads and prayer books are the toys of age:
Pleased with THIS bauble still as THAT before;
Till tired he sleeps, and life’s poor play is o’er.”

Everyone well knows that what gives pleasure at one period of life will not give it at another. Try as I have, I cannot develop an interest in the things my boy wants to play with. In other days they were my joy, as they are his now. So if we seek nothing but the NATURAL pleasures that come to us decade by decade we will soon find our joy buried beyond all resurrection. We must seek for that pleasure which runs so deep that storms cannot disturb. It is the happiness which comes to the life lived in God’s WAY.

In any study about the nature of happiness, the

very first thing needed to be learned is WHERE to look for it. Every plant and animal has its native haunts. It would be a waste of time to look for Polar bears on the Equator.

Let me lay down then first of all that happiness comes from WITHIN utterly and wholly. Look for it there. It is a spirit; an attitude. Attaining happiness is a work that must be wrought in the soul. This is proven in the case of the apostles. They even gave up and had taken away from them the material possessions and worldly ambitions that make most men happy. Paul found such a happiness in prison and sickness that he could not find words glorious enough to express it. His letters abound in exhortations like my text.

Now if we can get true happiness, we don't care whether it comes by poverty or riches; whether in a mansion or a hut. Happiness is what the world wants and needs. In our search for it then let us work upon the SOUL, remembering that happiness is utterly, or can be, independent of any outward circumstances. You won't find quite as much happiness among rich kings as you will find among poor peasants. I have seen a countryman as happy when he was the possessor of a PIG, as I have a city financier who was engineering a million dollar deal. It is all in the way we LOOK at things. It is in the attitude or relationship which we place ourselves to these things. Some years ago I bought a tie pin that cost me twenty dollars. For some time I guarded it, and to have lost it then would have brought me

real unhappiness. Later on a negro girl, who was doing some housework for me, stole it. This caused me quite a bit of worry until I recovered it, but not half so much as it would the month I bought it. A few weeks ago my baby lost the pin entirely, and no effort has been able to find it. Strange to say, I have not worried over it to any extent.

Reader, if you will analyze this case, you will strike a principle of happiness or unhappiness. The explanation of my attitude about that pin is that at first I attached much value to it; when it was finally lost, I was attaching little or no value to it. So it is the way we look at things. The apostles first found joy or sorrow in their nets, according as they caught fish or broke. Later on they found their joy in fishing for souls.

We have seen men happy though sick; singing though in prison, miserable though healthy, suicide though wealthy; bubbling over with joy though the possessor of ten children and no food for next year, joyless though holding an office that it took years of effort to get. We have seen men supremely happy though forced to labor, and others supremely unhappy yet with nothing to do. We have all seen people sing under responsibilities, while others cried without any responsibilities. All these things, with a thousand others, prove beyond all doubt that happiness is not a thing made by outward or fleshly circumstances, but is purely an inward thing; an attitude of soul. If we ever hope to attain it, we must cultivate the

ATTITUDE rather than try to make the circumstances right. If you are satisfied that neither health, wealth, power, nor any other outward circumstance is necessary to happiness; that it is a thing that can flourish under any outward circumstance, just so the soul is set right, then I am ready to tell you how to attain it.

Here then is the place and time to remember that TRUE and ABIDING happiness is a thing of CULTIVATION. If in pleasure we take only what nature gives us we will be as rich as the man who eats CRAB apples. They are what nature made for us. But the Wine Sap and Stark's Delicious are things of cultivation. Any man who will can cultivate a taste for the higher things.

Sometimes my wonder almost amounts to pain when I see the theater jammed when it costs people a dollar to get in, and see the church empty when it is free; when I see the picture show crowded every night in the week, and the church unable to get a baker's dozen on Sunday; when I see the saloons frequented while the house of prayer is empty. I have had all sorts of remedies suggested to me. Not long since, an intelligent man said to me that he believed the church would be better attended if a charge was made at the door. Others lay it to the preaching. A thousand causes and a thousand remedies have been suggested, but all of them are mistaken diagnoses, and quack remedies. I say I wonder about it, and yet I know the cause. These things that draw great crowds, when the church is empty, are

things that give temporary, animal or sensual pleasure. It requires no cultivation to enjoy such pleasure. It comes right now and without any skill needed. The nearest a church comes to filling its pews or its social halls is when it gives an ice cream social, something that appeals to the animal in man. Then people will come out that you didn't know were living. Only the few have cultivated a taste for the things for which the church stands. They are the ones whom you find every Sunday in worship. They are hungering and thirsting after righteousness. The church is the one place above all others where this instruction, this admonition, this food is given. That is why they are there. They have cultivated a taste for the best. The sermons may be weak, but the listeners are sympathetic; they get good from every discourse. Taken on the average, I never noticed much change in the regularity of such people at church when they had a dull preacher, and when they had an eloquent one. It is the taste they have developed. They may be sinful souls but they have developed a pleasure in the things that are eternal.

Let us not pass over the subject of the nature and kinds of happiness then without reviewing that first of all, there is a FALSE happiness. This is attained by enjoying nothing but the pleasures that come to us by nature, and without cultivation. We are like the farmer who eats weeds when he might have corn. We are like the boy who impatiently pulls the green peach when he

might wait a little longer and enjoy the ripe one. The whole secret of sin's power over men lies in this false pleasure. It is doing things out of God's way and time.

Again we find that happiness is of such a nature that it is a thing WITHIN men, and can be independent of all outward circumstances. Then still again, ABIDING HAPPINESS must be CULTIVATED.

2. *How to attain happiness.*

The whole history of the world abundantly proves that most things which make man unhappy can NEVER be removed in this life. Man must learn to BUILD AGAINST them. MORE rain when his ground is already wet makes the farmer unhappy. A railroad strike is excruciating to the great manufacturer who gets his raw material day by day. We cannot eliminate cold, nor heat nor drought, nor all of sickness. We cannot keep our plans from miscarrying often. So it is up to us to take the things which make the natural man unhappy, and turn them into things of happiness. Somehow the apostles and early Christians learned this secret. They sang songs of rejoicing because they were permitted to SUFFER for Christ! Can we attain this? Let me give the steps by which glorious and abiding happiness can be attained.

We have found that the first step is to cultivate an attitude of SOUL towards things. Not by cultivating those things, but the soul or inward attitude. Now it follows that the next step is to do

those things by which the soul is cultivated. Having learned the place from whence true happiness comes, we must dig to get it. Let me say that by true happiness I mean the happiness that endures; I do not mean the pleasures which SIN gives. They last only a little season, and all of them have a deadly sting.

Having then found the territory from whence the ore of happiness can be mined, we are ready to take pick and shovel and go to work. The first and most fruitful way to obtain happiness is to DO RIGHT. To do right, not once, nor now and then, nor just in the big things, but always and everywhere, and in everything. This sort of life will lay up a store of PLEASANT memories. And these are the things that bring happiness. I don't care if even a man is a sinner, his abiding joy will come from his pleasant memories, and not from the evil he has done. Some man who understood the subject of happiness said that he had a cabinet of pleasant memories and when he got blue he opened that cabinet and looked them over one by one. There is a law respecting both good and bad deeds, and that is they gather impetus as they go on. One can commit bad deeds until, even if he desires to cease, the very backward look, and the breadth of his iniquity will discourage him from ceasing it. Righteousness is subject to the same law. As the years roll over the head of the man who is true in things both small and great, the very largeness and continuousness of his righteousness spurs him on in it.

Every wrong that a man does, though it most certainly contains some IMMEDIATE joy, yet it will surely at some time help to destroy his happiness. It is a great thing to look back over a clean life. It need not be a life lived in the lime-light, but to know that no fellow mortal can face one at the Judgment and prove wrong at his hands is a happy contemplation. It is not sufficient to be true and righteous just to our friends and constituents, but to every stranger. Remember that God pleads their cause.

Again, to be happy we must learn to extract our happiness from the things of TODAY, not tomorrow. The bee does not get its honey from next year's flowers. Don't misunderstand me on this. The thing that makes the sinner is his unwillingness to WAIT for the better things of tomorrow. Sin gives it joys today. This is not what I mean by learning to enjoy the things of today. I am condemning that spirit which seems almost native to every mortal, to look forward to something called fairyland, and hence miss all the joys of the present. It is against this spirit that Jesus teaches when He says, "Be not anxious for the morrow, for the morrow shall have anxiety for itself. Sufficient unto the day is the evil thereof." If we are forever chafing over our place, and wishing that we had the other fellow's job; if we are always wishing that we had lived in some other age when men were different, and fishing and hunting were better, of course we cannot be happy. My study of things leads me to believe that

the chance for happiness, as far as outward circumstances are concerned, is about equally balanced in all ages. When hunting was better, people had no guns, and Indians peeped from behind trees to forever frighten and kill. When the earth was all SHADE there was no place to cultivate a crop. The people who lived a hundred years ago craved what we have, and now we worry for what they wished was different. And so it ever goes to the man who does not master himself to make the best of things as he finds them. The saints who had the Spirit of God could rejoice that they were permitted to SUFFER!

Let us beware how we FIX a condition in which alone we decide that we can be happy! Such is a great destroyer of the very thing we seek. There are people who think they cannot sleep out of their own bed, or be comfortable in any other chair but their favorite one. This has been fittingly called the sign of old age and comparative uselessness. It is worse than childish. It not only destroys happiness for ourselves, but for others. There are many times when circumstances and DUTY will shake you out of your bed and chair. Learn the art of enjoying what you have. Paul says, "I have learned in whatsoever state I am therewith to be content. I know how both to abound, and I know how to be abased." Wonderful attainment! Would that all would strive after it!

Again, remember that happiness more often comes from things that we DO NOT DO, than from things we do. There is a pleasure in sitting

down to a magnificent dinner and eating just as long as we can swallow. But sleepless nights, poisoned body and lowered vitality must be the result. But if we had eaten and eaten we would have experienced a temporary pleasure. But the fact that we DIDN'T EAT; that we MASTERED the cravings of the flesh, brings an ABIDING pleasure; one that we can truly boast of as long as we live. And the best of it all is that such a pleasure has no sting.

Think of the things which tempted you, and to which you DID NOT yield. Herein is your abiding joy. There would have been a great pleasure to Jesus on the mount of temptation if He had turned the stones to bread and fed His starving body; had he sprang from the pinnacle of the temple and gained the worship of the world; had He worshipped the devil, and had all the kingdoms of the world transferred to His name in fee simple. Men have burned up both body and soul for far less reward than these. But as great as would have been the pleasure in such possession, it was far greater NOT to have such. Much of the joy of the whole world has come from what Jesus DID NOT do on that mountain. Around this mount of Jesus the upgoing multitudes sing their greatest hallelujahs. Just to be able to look back and recall the alluring appeals of evil that we have spurned, affords us a great part of our happiness. This is the meaning of SELF-DENIAL in the doctrine of Jesus. It is the first thing that we must do to get true happiness.

Again, to be happy we must have a little GOAL and a big GOAL. I cannot say too much about this. It is the warp and woof of happiness. As to the Big goal, there can be but ONE and the SAME for every human being in the whole world. Any man who thinks to find a different one that will bring true happiness will surely land where the breakers foam over the wreck of souls. That goal was held by Paul, and expressed by him in the following words, "I have suffered the loss of all things, and do count them but as refuse that I may win Christ, and be found in him, not having mine own righteousness, but the righteousness which is of God by faith." So then the great goal of every man who seeks happiness must be RIGHTEOUSNESS. It can be no other with any hope of success.

As to the little goal, THAT does not so much matter, only there MUST be one. I mean by "little goal" that one must have a business ideal. He must choose some calling; learn that calling, and stick to it. This thing of rolling about from job to job will never make one satisfied or happy. After a careful study, I have concluded that it does not matter much what occupation one follows in this life just so it measures up to two tests. It must be RIGHTEOUS, and it must be USEFUL to mankind. If this test were applied to present day businesses, many of them would go out of existence. Take, for example, such as the cold drink business. Even if it is not hurtful, which I think it is, it is utterly useless. The same

thing can be said about dozens of others. A man who gives his life to such a calling, the very best that he will have to think about at the end of the journey is that he has thrown his life away.

We can LEARN to like most any work. There are always two stages respecting our attitude towards a thing we do: There is first an enthusiasm and a liking for it. Then comes a period of despondency when we had rather do most anything in the world than what we are doing. But if we keep right on through this stage we will get so that we would rather do that work than any other kind. This is the PERMANENT stage, and the stage that brings the joy to work.

It is a mistake to think that it takes a VARIETY of work to keep one happy. Variety today is the thing that is destroying happiness. We have too many irons in the fire, and change jobs too often. If one wants to be happy in life, he must choose some honorable job, and STICK to it. If it is honorable he can MAKE it pleasant.

It is a mistake to think that one is fitted for a certain calling, and that if he does not find that calling, he will never be happy. Such a belief has destroyed very much joy. There IS a natural fitness for certain callings; this I will not deny, but the fitness that will make a man a fine musician might make him a good farmer. These fitnesses are usually along general lines, such as being quick in perception, rapid in figures, possessing perseverance and of an artistic or mechanical turn. Women as a rule are better clerical work-

ers than men because they have more PATIENCE. But this same qualification makes them good at any other business that requires patience.

IDLENESS will utterly destroy everything except momentary and surface happiness. And yet with the history of the ages proving this, men labor to get rich enough so that they can retire, and young folk wish that they had nothing to do. If you want to be happy, get a job, or work up a business. The latter is the thing to do if at all practicable. We have too many JOBS now. They are giving rise to labor unions that are throwing the whole world out of gear. I believe every man who can ought to have a business of his own, even if it is but a ten acre farm.

Not only is it necessary to have an occupation, but to get happiness, one must have a GOAL in that occupation. He must strive to accomplish some definite end in it, or to acquit himself with an excellency worth while. If it will be of any help to the reader, I will give my own goal of work here in the world. It is to learn and put into literary and helpful form the great doctrines of life and destiny, as revealed from the Bible, nature and history, and to get them into the hands of PREACHERS where they will accomplish more good, I think, than anywhere else. Thus my ideal is to do double duty by preaching through the preacher. I am bending every energy to this end. I fit this into my larger ideal of RIGHTEOUSNESS. I want to accomplish all the good I can in the world.

So every man should take what I call his smaller goal, that is, his life occupation, and make it all bend to fit his larger goal of righteousness. Thus working, he will be able to extract joy from conditions that would make the sinner end his life. I have sorrows, and have had some at most every period of my life, but deeper than these there is a current of joy that is never ruffled. So our sorrows can be made but as the ripple of the ocean surface, while the great deep is undisturbed. It is the peace that passeth understanding.

To be happy we must not allow our heart to get entwined with the things of this world. We must put spiritual values above dollar values. The Rich Young Ruler had become entangled until the only remedy which even Jesus could use was to separate him from his riches. THINKING and then acting upon what we feel in our heart is really best is the only way to keep free from this worldly entanglement.

Again, we must not expect happiness to be borne to us by the currents that come INWARD, but by those that flow OUTWARD. There is only a surface happiness that comes to us by what we GET; eternal happiness comes to us by what we GIVE. I don't know why this is so, I only know that it is so. Even in nature the things that receive without generous giving become salty or stagnant. The seas are witnesses of this. Our happiness will come from gifts and service. This truth is taught by Jesus who said, "he that is greatest among you, let him be the servant of all."

Let the business you follow, and the play you engage in be of a kind that will contribute to the good of your fellowman. If not, remember that memory and reflection will deal you a bitter anguish as you near the place where the ONE TALENT man was judged.

I will not close without saying that sometimes it may be necessary to move out of our ENVIRONMENT to find happiness. This does not contradict what I have said about happiness being wholly from within. I can imagine such an environment where the spirit could not be controlled. If such be the case, then it is best to move out. But this is such a dangerous teaching, that I almost hesitate to give it. This is just what the world has done, and wants to do. It stays clear of the 500,000,000 heathens who are perishing. The only time that we are ever free to move out of our environment is when DUTY does not call us there.

Reviewing the points I have made, let us remember first of all that there is a FALSE and a TRUE pleasure. One leads to death, the other to life.

Again, that happiness is a thing that is to be sought by setting the soul right; by looking at things in proper perspective; that it is a thing to be sought WITHIN us, and can be independent of all outward circumstances.

Again, that it is a thing of CULTIVATION. That we can cultivate a pleasure for those things

that lead to eternal life just the same as we can the pleasures of death.

Again, that the pleasures or happiness of sin are more **EASILY** enjoyed than the abiding pleasures. This is the reason why most people seek them.

Remember that the first great step in attaining happiness is to live **RIGHTEOUSLY** in **EVERYTHING**, and thus lay up a store of good memories.

That we find a large measure of our happiness in the things which we refuse to do; or in other words, **SELF-DENIAL**.

That the life to be happy must have the **GREAT GOAL** to **DO RIGHT**, to serve God and the highest and best ends of humanity, and that everything must be bent to this goal.

Then there must be what I call a **LITTLE GOAL**. That is, one must have an occupation in which he has ideals, even if it be but the serving best during each day. Remembering that **IDLENESS** will destroy everything but momentary and surface happiness.

We must cut any cord by which our heart gets bound to the things of this world, even if the operation becomes as severe as that proposed by Jesus to the rich young ruler.

Last and greatest, we must have explicit trust in **GOD**. Without this, life can be nothing but a void.

FORGETFULNESS.

“Only take heed to thyself, and keep thy SOUL diligently, lest thou forget the things which thine eyes have seen.”—Deut. 4:9.

Let us study the subject of FORGETFULNESS from three angles.

1. *The Tendency of Man to Forget.*
2. *What, and What Not to Remember.*
3. *How to Remember.*

1. *The Tendency of Man to Forget.*

The subject of forgetfulness holds a prominent place in the Bible. Some vital features of this emphasis will escape us if we are not observant.

The word “remember” in some of its forms is used over 250 times in Scripture. The word “forget” is used more than 75 times. Under the law the Jews were repeatedly urged to remember their afflictions in Egypt, to remember how God brought them out, how He fought for them and destroyed their enemies; to remember the law, the Sabbath day, and how they themselves had been punished when rebellious. We are urged to remember our Creator in the days of youth; to remember the dark days of the future for “they shall be many.” Christ tells us to remember them that are in bonds as bound with them and to remember Jesus who is the same yesterday, today and forever.

A great part of the symbols of the law were

simply reminders. When the Jew brought his unblemished lamb to the sacrifice, and saw it die in his stead, this was a reminder of the sorrow his sin had caused somebody somewhere, and of the penalty which was in justice due him.

The feast of the Passover was to remind them yearly and vividly of their deliverance from the death angel in Egypt; the feast of Pentecost was to remind them that God was the giver of the harvest and the sustainer of life; the feast of Tabernacles was to remind them of their wanderings in the Wilderness during forty years. Later on, the Jews themselves established other feasts, all of which were done to remind of some great event vital to the life of Israel. And this line of thought leads me to recall our own Christmas, Fourth of July, 22nd of February, and Thanksgiving. Man knows his own tendency to forget, and prepares to meet it. But strange to say, he reminds himself almost wholly of things that in the last analysis are transient.

A large part of the work of prophets and preachers has been to remind people of things that they already knew, and to remind them often. The Gospel hasn't as many reminders as the law had, but they are more suggestive. Baptism is to remind the believer of his utter, humble and complete surrender to the will of God. When the Supper was established, Jesus said, "this do in REMEMBRANCE of me." Every time we gather round this table we are reminded of the supreme HATE in men that could spill the best of inno-

cent blood; we are reminded of supreme LOVE that would be willing to die for men of supreme hate; we are reminded that the wages of sin is death, and that every sin we commit spills blood or takes life in some measure from somebody somewhere.

The whole Bible abounds in reminders, but when we leave that and begin to study the "make-up" of the world we are literally astonished. I think I can safely state that nature is built on the order of a reminder to man. No one can explain its strange phenomena on any other ground. Why do we have the dying and renewing of nature once every twelve months. God could have arranged to give as much crop in one season as He now gives in ten. I think that the thousands of varied powers exhibited by the different animals of the world is to remind man, who is as yet of limited power, of the power of the creative God. The "sermons in stones, and thoughts in running brooks" must make us think that, to every observant man, nature is always everywhere preaching to him. The world is undoubtedly a parable of reminder.

All this, reminding of both Bible and nature, is God showing man's tendency to forget, and his need of reminders. Everything from the red string on our finger to the rainbow in the clouds is a mighty commentary on our forgetfulness.

Let us turn now and look at man's history to see the wisdom of all these reminders. The Flood must have been an awful and impressive thing,

and yet before the ground had got dry Noah had forgot its impressions enough to plant a vineyard and get drunk. The Israelites saw wonders in Egypt that varied from the turning of water to blood to the darkening of the sun, moon and stars. They saw the sea waters rolled back and become dry land for them to walk over; the very waters that a moment afterwards became the destroyer of their enemies. Yet they had gone but a short distance until they were murmuring against God the Doer of these wonders. They saw the most impressive sight at Mount Sinai that ever mortal eye looked upon, or mortal ear heard. Amidst a spectacle, staged nowhere and nowhen else in the world, they heard the voice of the Almighty giving the Ten Commandments. So impressed were they that they declared that all which God had spoken they would solemnly do. So terrified were they that they plead to hear no more of the awful words, nor witness any more of this awful scene but asked Moses to go hear what else God had to say, and bring them word. Moses went to the mount to do so, and yet before he returned, they had forgotten God, and had had their ear-rings, bracelets and precious ornaments molded into a golden calf in the likeness of the gods of Egypt, and when Moses got back he found them with their noses in the dirt worshipping a dead thing which they could see and feel instead of the God of the universe who had piled up a million evidences of His power and glory.

This generation of forgetful Jews nearly all

fell in the wilderness, and a new generation saw the Jordan open, the walls of Jericho fall down; saw miracle after miracle until they had been established in the promise Land. Yet they soon forgot them all, and had altars to heathen gods on every hilltop, and were steeped in sin. God sent them a succession of captivities, prophets, redeemers to call them back to Him. They came at times and swore with all their hearts that they would be true henceforth, but they forgot so often that the very recital of their history of forgetfulness becomes actually oppressive to us.

When we come to the history of Christianity, we find the same picture. On Sunday morning the Jews went before Jesus into Jerusalem, spread palm branches, and even their own garments in His road, and cried out "Hosanna, blessed is he who cometh in the name of the Lord!" On the next Friday they had forgotten sufficiently to carry this same Jesus to Calvary and crucify Him between two thieves.

The Galatians were so deeply impressed with the miracles which the apostles wrought that they surrendered to Christ. But they forgot the impressions so quickly, and went off after false teachers that Paul wrote them, "I marvel that ye are so quickly removed from him who called you to glory." The whole history of Christianity has been either one of such supreme devotion that it called out the Crusades and cathedral building, or one of such stony forgetfulness that it made possible the atheism of the French Revolution.

And so the butler forgot Joseph and the nine lepers forgot their Healer. One of the cases of forgetfulness that touched me deeper than any other in my own experience happened in a town where I preached for eight years. There was a man in it who in many respects was a princely fellow. He was a contractor and had almost built the town. Of a genial disposition that everybody liked, but he lacked the ONE thing that makes any man worth the name. He was not only not religious, but so irreligious that he hid himself in his shop or house on Sundays and worked at painting, papering or building. The whole religious element of the town literally YEARNED for that man to do better. Years rolled on and nothing could touch him. His youngest child had reached eight years, and his oldest past twenty-one. Suddenly and strangely his favorite little daughter was taken ill. She was the pet of his life. He was so deeply broken up that on her grave before a multitude he knelt and prayed, and expressed wonder if God had brought all this upon him because of his Sabbath breaking, and solemnly promised never to be guilty again.

From that grave he went home seemingly a changed man. But he neglected the church—the only place where such holy impressions can be cultivated into reality. Soon his wife was taken ill with an uncommon, strange and fatal illness. Over her grave he repeated almost the same words and actions that he did before. He went home a sadder man, but only now and then came to

church. His grandchild was taken ill and died in his own house. So that in a period of sixty days each one of us three preachers of the town stood in his front room and conducted a funeral of someone he held dearest. But instead of going to his Bible and to his church he went more closely to his work. Inevitable it was not long until Sunday again found him in his garden and in his shop. The old impressions were dead. I doubt now if anything will ever arouse him. I have yearned over him much because he is an affable man. He forgot.

We have in France today a scene that boldly manifests the forgetfulness of man. As all know, along the northern and eastern borders of France is the greatest graveyard in the world. France is bled white; few of her homes do not have vacant chairs. During the war she was in sackcloth. The depths of her soul were so impressed that it looked like she could never forget. Her prayers ascended to God. Now along the border of this great cemetery where millions sleep who gave their lives for the liberty of the world, dives of all kinds have sprung up to catch the thousands of curious travellers who want to stand on this spot made red by blood. All along this great front now is being carried on bacchanilian reveries, dancing, libertinism and everything of the lowest of the worldly. The thing has already got so disgraceful that the French government is said to be taking measures to stop it. I sometimes wonder how God ever puts up with man at all.

Probably the most fatal tendency of man is his forgetfulness of HISTORY. I mean by this that one generation will inaugurate customs or permit things that bring ruin on multitudes. For example take the liquor business. Finally they will rise up against it and by mighty and long effort destroy it. The second or third generation, with every bit of the history of the woe caused and the long bitter fight waged, will inaugurate the same damnable thing, and thus enlarge the way to hell. They forget that the same actions will bring the same result. And thus history is almost a repetition of mistakes and corrections. We have seen the damnableness of militarism ever since the days of Solomon, and even before. It never has failed to bring oceans of blood and hate. It never will fail. And yet it remained for what is called the most enlightened age to carry it to perfection. Incidentally, I might remind you that we have drunk deepest of the cup which militarism always holds out.

I am strong for the teaching of history. I think it the most important subject in our whole curriculum. The only thing that renders it inefficient is the difficulty in getting true and unbiased histories. We learn to correct our mistakes or shun pitfalls by viewing the past. The Bible is great in its stress upon remembering the past. Everything from the pillars in the Jordan to the bones of Joseph and the emblems of the supper show this. The man who forgets the past is on the downward road. Living in the past and in the

future is the only thing that will empower us to live right in the PRESENT.

2. *What, and What Not to Remember.*

There are epochs in most every life when things are written deeply upon the soul; when the inner life is laid bare before our eyes; when visions of almost the third heaven come to us. Sometimes it is sickness that brings the experience, sometimes it is death of loved ones, or loss of property, or position, or war, but when it does come it is the voice of God speaking to us.

One of these epochs came to the Jewish people at the foot of Mt. Sinai. It was a terrible scene which they witnessed there. It shook the nation. Upon that portion that cultivated the vision, it fastened itself indelibly, and was in after ages the theme of prophets. No scene in the world has ever left a more deathless impression than this. The literature of the Jews abundantly proves my assertion. Of course the great mass of Jews forgot it, as the masses always do.

Such things as these should not be forgotten at whatever the cost of remembering. Yet these very things most men forget. A certain English hospital made a record of 300 cases of supposed death-bed repentance, where the patients, contrary to expectation, got well. An investigation later revealed that only SEVEN out of the 300 remembered their vows made when they thought death was near. Yet they were sincere when making the vows. Man is never a hypocrite at the

door of death. They simply forgot. I don't mean that they forgot the event or the vow, but that they let the IMPRESSION get away.

"Forget not that one day with the Lord is as a thousand years, and a thousand years as one day." Most men suffer from impatience. Patience is such a necessary grace that God says that in our patience we shall win our souls. We need something that will cultivate this patience. To contemplate and think often upon the patience of God who looks upon a thousand years as one day, the very thought begets PATIENCE.

"Remember them that are in bonds as bound with them." An outstanding fault of mankind is its lack of sympathy. It can dance in the house of pain and sorrow of others. This spirit breeds enmities and throws the world out of gear. To sit again and again and put self in the place of the sufferers of the world will do any man good. This is SYMPATHY. "Forget not to do good and to give." We learn Christ only by "doing" His work, and giving as He gave. James says be not a forgetful hearer but a doer of the word. Any other course deceives life and eternal destiny. No thought was ever wasted in remembering these great admonitions. This is the road to HAPPINESS and eternal crowns.

"Remember that in times past ye were Gentiles." The Gentiles are a positive proof that man cannot find God without the Bible. They had some six thousand years to do so, but the end found them with as many gods as men, and tan-

gled in superstitions worse than the fly in the spider's web.

"Remember that it is more blessed to give than to receive." How the world needs this admonition now! These are but a few things that God tells us to remember, but they are sufficient to set the reader's mind moving along a channel that affords rich and helpful contemplation.

If man could be made to remember the above things often enough, we would not have to deal with the negative side, and tell him what NOT to remember. The need of man is to see and contemplate things which are more glorious than what sin offers. Man will never be a slave of a poor master if he sees a greater vision.

Sad to say, in our present state we need to be told what not to remember. The first of these evil remembrances in man is that of MALICE. It almost seems that the human mind was made to remember malice. The whole world is so filled with malice holding that it almost bursts its bounds. There is hardly a family in the world that is free from it, not a society of men, not a nation but what is nursing poisonous grudges, and handing them down to children and to children's children. The condition is nothing short of terrible; it almost overcomes the grace of God. I am so impatient with it that I cannot understand it. I never remember malice against a mortal.

And yet man's mind was not made to remember this evil. The tendency has come about by PRACTICE. Ages and ages of practice have made the

mind to have a tendency to hold malice when God designed to remember mercy. A man who teaches his children to remember grudges is one of the worst types of CRIMINALS. I mean this with all the power of the words to express. Such people are almost worse than ordinary criminals, they are traitors. They may be blind traitors, but traitors nevertheless. They are the people who betray families, organizations and nations into war. They are the ones who upset the whole world. They are rebels against the Almighty. They strike at the heart of the very kingdom of God, which is grace of forgiveness. No language is strong enough to chide them. Hell is the ultimate goal of every unconverted one of them. Those who forgive the least are the very ones whom God must forgive the most.

My dear fellow mortal, do not train your mind to remember malice. But "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, THINK on THESE things." Such is Paul's advice. The law of life is that if we cherish the spark of good in people, it will bring forth more good. There is many a highwayman today who does not want to be one. In his life is a spark of righteousness which he craves to fan up into the warmth of service, but the world thinks only of his evil and refuses to forgive. I was much struck at the recital of Dr. Shelton's

captivity among the Chinese bandits where he was held for more than two months. He learned that most of these men were not criminals at heart, but craved the restoration of citizenship. The thing for which they lost it was no great evil. It was due to negligence and damnableness on the part of government men. I think that the greatest surprise of life awaits us when we find who will be in heaven, and who WON'T be. I think that more people will be in hell for remembering malice than will be there for fornication or for worshipping idols! It is pre-eminently the sin of the ages. The memory is a noble faculty, but what death it becomes to us when we use it to remember malice.

I cannot close this part of the subject more profitably than to contrast man's tendency to remember malice, and that of his little inclination to remember his own faults. He should remember his own faults. He should see them as vile and poisonous weeds growing up in his life; they should make him restless until he fights to eradicate them. He should remember how much grace God must exercise if he himself is ever to enter the pearly gates. These remembrances will send him to the valley of humility where he can put on the garments of righteousness.

3. *How to Remember.*

"A thing once felt is so felt nevermore." I have forgotten now who said this, but it has influenced my life more than most ideas. Try to recall again, just as you felt it then, your feeling on the first

day you went to school, or you taught school, or you preached your first sermon, or stood at the marriage altar, or by the grave of your loved ones. You simply cannot recall it.

The forgetfulness that I am talking about is a REAL forgetfulness. Of course the Israelites mentally recalled the experiences at the Mount, sea and in Egypt, but the IMPRESSION was gone. The holy touch that lifted the soul had escaped. They were like the musician trying to recall the lost chord, or the author vainly trying to get back a thought that he wishes he had recorded when the impression urged him to do so.

The first step in remembering a thing is to review it at the PROPER TIME. The very word remember means think of again and again. Until the "re" is cut off from it, it is a potent word. We must cherish and review great and good impressions of experience until they become a part of the soul. We learn to remember these things just as we learn our sciences. And they are no more difficult to learn.

How shall I remember? I saw a rare plant in the spring; I wanted it but neglected it until it was too late. How could I have possessed it? By cultivating it at the right time. Simple, isn't it? Yet it is the way to remember. Cherish what you want to remember at the right time. If the man whose sad story I related in the first part of this sermon would have started to church and cultivated the impression of duty, and convictions of sin which came to him at the grave of his little

daughter, he might now be a religious man instead of the most dangerous type of sinner. He would laugh at me for telling him this NOW. Neither sin nor righteousness ever do any SHAM jobs of deceiving or enlightening.

How have men developed such an abnormal faculty for remembering WRONGS? Simply by CULTIVATION. This is the only way to remember anything. Let me carry the reader now to two significant words in my text. The first is the word "Diligently." Herein we have the secret of accomplishing anything that is worth while. No less is it the secret of memory.

The other word is the word "SOUL." Keep thy soul diligently lest thou forget. MENTALLY I remember most every striking event of my life, but the impression which most of them made upon me has forever flown. Early in life as the deep impressions of God, the soul and destiny came to me I cherished them. I cultivated them more assiduously than ever mortal cultivated a crop. Now they stay with me ALL the time. No society of revelry, feasting nor music can make them take second place. The victory of life is to cultivate the holy and elevating memories at the time when they will respond.

Let me close with an illustration showing how vividly memory can be made when cultivated. We are living at an age far enough from the Civil War that we are seeing the last silhouette of the old soldiers against the horizon. They'll soon all be gone. I have always been delighted to sit with

them and hear them give stories of that miserable time. One thing has impressed me. They forget the things which happened last year, last month and even yesterday, but sixty years have not blunted their memories in the least regarding the incidents of that war. Why is this? They have talked about these things, and cultivated them until they are always uppermost. They have found the secret of memory.

Church attendants must often grow tired of the average sermon, but they go and go to keep themselves reminded of the holy life. Their going is the reason that they are the salt of the earth.

SEEKING THE LORD.

"Seek and ye shall find."—Matt. 7:7.

It is characteristic of human nature for man to first study DOGS; then HIMSELF; and finally GOD.

When I was a boy the dog was my king, and the cat my private secretary. If I had a dollar for every time I have been kissed by dogs and scratched by cats, I could almost endow a college.

I now wonder at the interest I took in these animals. And the wonder is all the more since I cannot arouse it any more. I do not like to see them mistreated, but I do not care to be the owner of them.

Sometime during youth and early manhood, I quit studying dogs, and got to studying MYSELF. Whether the study was promotion or otherwise, I shall leave others to judge. But I became deeply interested in myself, and my kind. I was then in the scientific mind. Psychology, metaphysics, physiology, biography and history held me so spellbound that I almost forgot that dogs existed. I learned, and often quoted the poet's lines which run,

"How abject! How august! How complicate; How
wonderful is man"

But just at that time I did not stress the closing line which says,

"How passing wonder He who made him such."

I revelled in the wondrous mechanism of my body, and at the unsearchable powers of my mind. I paid myself many compliments. In later years, a new vision has come to me. It is the vision of God. From dogs and men, I have looked up. I have found another interest; I have begun another quest. It is a search the interest of which bids fair never to lessen. I am beginning to grow gray in the search, and my interest seems just beginning. Every day there is on my lips the exclamation of Paul, "Oh the depths both of the wisdom and knowledge of God!"

The strange thing about this last quest is that it has set men and dogs before me in their true perspective. I see them as a part of the divine plan, each with a place. I have lost none of my really VITAL interest in them, but only that interest that made me once set them in highest place.

The mind that crowns dogs as king, we call the CHILD mind; that mind which crowns man as king is most fitly called the SCIENTIFIC mind (speaking in common world parlance). That mind that finds God, we call the SAINT'S mind.

Thus in the evolution of life, I have passed through two stages and into the third. Many people never get out of the first—the dog stage. MOST people never get out of the second; a few get into the third. I can wish for you, my reader, nothing better than that you are far along in the third quest, or at least far enough to be safely envisioned.

If now I admire the Dog's power to follow the wild animal at full speed through darkness and jungle, merely by the scent which the fleeing animal leaves, my admiration immediately lifts itself to know more of Him who gave that power to the dog. So I use the dog now as a stepping stone to know God. When I sum up all the powers possessed by all the animals and man, I cannot suppress exclamations of worship for the God who gave them all. Somewhere behind the veil must be hid wondrous power and wisdom. Thus I make my quest for God, feeling when I have found Him, I have found all. Then the Golden Fleece, The Fountain of Youth, and the bag of gold will all be mine; then will I have found the highest good. If I can aid some little bit in helping you to this search as I lead you into the depths of my text, I shall feel the effort well made.

The subject of SEEKING occupies a large place both in the Bible and in nature. I want to deal with it under four heads as follows:

1. *The Certainty of finding if one seeks.*
2. *When to seek.*
3. *How to seek.*
4. *What to seek.*

1. *The Certainty of finding.*

"Seek and ye shall find." These are words of Jesus. They sparkle like a 100 carat diamond. They form a part of life's Great Charter. They are our passport to the mysteries of the universe. They challenge the best in man. The youth

stands on the brink of life wondering what is before him, and craving to know things. The text opens a UNIVERSE to him, and bids him go in and possess. If he grows impatient because he cannot do everything at once, let him remember that ETERNITY is his. This is all the time one needs. It swells life to think of it; it gives patience, and a steady hand.

Somehow the text puts a thrill into my soul. I want to know the mysteries of this universe. I believe that somewhere in it is to be found what my heart craves. I feel like a child held back by a wise hand. Some day I shall be freed. In the meantime, I will seek what is open to me in this life.

Before one begins this seeking it is well to ask about the certainty of finding. This is what I mean here to show. The promise of finding is true, it does not matter what way you turn. This is the "general" promise of the certainty of finding. It does not specify the time, manner nor what.

Not long since I was in a show where I saw a man take a whip and first lighted a match that a young lady held in her hand. He did this by striking the match with the whip while he stood ten feet from her. She lighted a cigarette with the match. Then holding her head to one side, he clipped the cigarette out of her mouth. He literally made the whip crack around her head with a deafening noise. She held strips of paper in her hand, and he clipped them off inch by inch

clear up to her fingers. I was amazed by his skill and yet it is but a proof of my text. He had practiced to become expert with the whip, and he had found. I could but think of how little he had gained by all the years of his practice that will help mankind, or receive the praise of God. It is common to see men just as expert with the pistol or lasso.

Not long ago I was in the home of a man whose son works for a loose leaf tobacco warehouse. This work requires calculation all day long, and it must be done rapidly. The father asked me to give the boy a sum to test his skill. At the request of the father, I made the figures to run into the ten thousands, and made the column about five rows deep. The boy stood by looking on as I put down the figures. When I handed the paper to him, he immediately began at the LETF and wrote down the answer! It was amazing to me, and yet I know the promise is to seek and one shall find. This is true in any line we take up. We may spend our life hunting sparrows or diamonds, just as we choose. We will find what we seek.

Sometime last winter a middle aged man rang my door bell. He was a saw sharpener. With his satchel of tools he went from door to door. He was dirty and dejected. He was tall, and had he been well groomed, would have been of a commanding appearance. I went back to my desk and mused about him. At that time I was going each night to hear Campbell Morgan preach. The two men favored somewhat. They both had found

what they sought! This is no reflection on the saw filer. It is an honorable calling.

When Alexander McClaren took the pulpit at Manchester, England, he made it as a part of his contract that he not be obligated to visit except as he felt inclined. His ideal was to build great sermons, and give them to the people. This he did for forty years. The books he wrote live on. He is more alive today than when he lived. He set for himself an ideal, and found it.

In 1850 an Italian artist, finding life unbearable in his own country, came to America. He was immediately employed to decorate the interior walls of the capitol building at Washington. He began working on it in 1850, and without any but the ordinary interruptions of life, he worked on until 1880. Then he died at his task, with the work still unfinished. He painted most every bird and beast and flower and landscape on that wall. They are so real that they seem almost living. It is the work of a master hand. My guide told me that the government had never found another man yet who was willing to undertake the finishing of this painting as Giovanni Brumedi had begun it. For forty years it has stood with no one to attempt it. The skill of the work amazes one. It seems impossible to my mind. Yet Brumedi sought in his chosen line and found.

I get intensely interested in reading the American Magazine because it is largely a record of life, and what men have sought after. It is perfectly amazing the varied paths they have trod, but in-

variably, if they have had a definite goal, they have reached it. A woman up in New York some years ago was so discouraged that she felt herself fit for nothing. She decided to try and see if she couldn't cook potatoes better than anybody else, so she sought and finally developed the Saratoga chipped potato and incidentally made a world-wide reputation.

It was a sovereign freedom that God gave to man when He turned him free in the whole universe, and said go in and possess. On one side of man stand crowns, dominions and life immortal; on the other side lies the dark and yawning gulf of eternal death. Man is free to go either way. The thought almost makes me shudder.

Michael Angelo sought in sculpture. Before he died he could hew a human form out of stone so life-like that it has made him a name that will never die. He could paint pictures that now will bring fortunes.

Paganinni and Ole Bull sought to master the violin, and they could play so before they died that whole assemblies would weep. Handel wore the keys of his instrument hollow in practicing so much, but he won the admiration of the world.

The Astors, Vanderbilts and Carnegies sought gold and found it. Tennyson and Longfellow wrote poetry that make men weep. Seek and you shall find.

2. *When to seek.*

"To everything there is a season."

Everything that I can now think of is limited by

the elements of TIME, MANNER and PLACE. There is a time when it is too late; a manner in which a thing cannot be done, and a place, or soil, in which a thing won't grow. Let these vital truths be kept in mind by every ambitious man.

I have first sought to show the CERTAINTY of one's finding if he seeks, but I now propose to prove that the power to find is limited, first, by the element of TIME. This is a doctrine made prominent in the Bible by both precept and example. I marvel that it is not preached more, and taught more by parents and teachers. It seems to be preached and taught but little. Why this fatal omission? There is a time when God says to the man, "Him that is filthy, let him be filthy still."

There was a time when a bird could have left his footprints upon the granite. Now tempered steel scratches it with difficulty. In the natural world we find imaged the laws of the spiritual world. God has made seasons for everything. We have spring, summer, autumn and winter; we have days, months and years. In the earthly harvest is the only example of where God seems, in a way, to give us the seasons over again. If we fail to plant in one year, we can plant the next. But we cannot plant out of season, and have a hope of reaping. One of the most meanful and pathetic sights I ever witnessed was a child planting its garden in late September. I could only pray that in the greater things of life it would act wiser. God has made us free to find everything but He has limited that search to seasons.

Most people accept Christ, but the astounding fact remains that few of them get "anywhere." Most of them remain "harvests" instead of becoming "reapers." Why is this? Well, there are several reasons why men fail to find, but one of the chiefest is that they seek out of season.

God gives plenty of season in which to find, but He gives it only ONCE. There is a time when a plant will bear FULL fruit; a time when it will bear "partial" fruit, and a time when it will bear NONE.

Life has its seasons. There is a time in childhood and youth when the memory can be made to retain most anything. There is a time in later life when we forget things almost before they are told to us.

The Scriptures on the subject of the TIME to seek, run like a solemn note through a piece of wondrous music. In the infancy of the world God said, "My Spirit shall not ALWAYS strive with man." Later on through His prophet He said to sinning Israel, "Seek ye the Lord while he may be found; call upon him while he is near." The weeping Jeremiah cried out, "Oh that mine eyes were a fountain of tears that I might weep day and night for the slain of my people. The harvest is past, the summer is ended, and we are not saved." In the sixth chapter of Hebrews Paul gives words that have a shudder to them about falling away beyond the time of returning. But while the prophets and apostles SPOKE, Christ

painted PICTURES. In the Parable of the Virgins He flashes the light on this time question.

Some may be ready to blame God because there is a time when He won't hear. But this is not the fact. God holds out His hands and pleads with the sinner until the precipice is reached. The fateful hour is when MAN gets where he won't respond. There is a time when nothing that can be done will convert a man. There is a picture in my mind of an old man in my boyhood town. The very thoughts of him haunt me. He was EVERYTHING that was low. If all the prophets were to have risen from the dead I do not believe they could have changed him. This was brought about by the effects of sin upon his life. Most people have big religious ideas, but they put them off until the season is past. I am expounding laws here that apply to ALL pursuits. Do things while the DESIRE is on. I fear to put off writing because the desire may never come again.

3. *How to seek.*

The first day that I stood in the school room as a teacher there rested upon my heart a great weight. It was the weight of that mighty question of "how to do it." I had the same feeling the first time I stood in the pulpit. Nor does this feeling ever completely leave us.

I stood the other day and watched the men work around a great Hoe printing press. It to me seemed almost an impossible thing, but they handled it without apparent worry. They knew HOW, and I did not. Now there are ten thou-

sand paths that a man may travel in life, but there is only one of them that leads to life and joy. That is the search for GOD. If I can help my reader in this, I shall accomplish my aim.

Nature and the Bible both declare that men find when they seek with the WHOLE heart. It is fatal, though, to put the heart on anything but God. If I become an astronomer, and discover every mystery of the stars, and then fail to look beyond them to their Great Builder, I have missed all. I may love botany or the study of the animal world, but if amid the wonders of plants and animals, I fail to see and love their Maker, then I am a defeated man.

Most of us are familiar with what it takes to find whatever we seek in the natural world. An author wrote his book over eleven times before he was willing to publish it, but it was a masterpiece. Cyrus Field kept on at his task of trying to lay the Atlantic Cable even after whole nations had lost heart and said the job could not be done. He did it. Angelo worked for years on his picture of the Last Judgment. His success has made the world spread his name on fame's eternal record. Edison has accomplished wonders in the electrical world, but he has spent a life-time at the job.

Now with ten thousand such examples like this before us in the natural world, let us not be startled when we come to find that the search for God requires the same perseverance and complete devotion. "Ye shall seek for me and find me when ye search for me with the whole heart." This is

the way God puts the matter. It is plain and thrilling. It has no halfways in it. It is like the great merchant who lays his hand upon the boy who has applied to him for a position, and indicates that he too wants to make a great merchant and says, "Son, you can do it, but are you willing to pay the price?"

Men have approached the throne of God, and plead the pity of POVERTY and PERSECUTION; they have gone to Him with millions of GOLD in their hands; kings have offered Him their crowns, but He spurns everything but the heart, and He must have all of that. The lambs of sacrifice, and the whole burnt offerings of the Jews became an abomination to Him when the heart did not go with the sacrifice. God intended the sacrifice only as a means to help bring the heart.

God told the Jews that they sought Him in vain while they taught and followed for doctrines the commandments of men. Not only then must the heart be there but it must be done in God's way. Simon Magus and Ananias failed because they overlooked the true manner of search.

Abraham, Daniel and Moses found God when they cut entirely loose from the world. Not a thread was left. This extremism in them is mightily shown in Abraham's act before the gates of Sodom, and Daniel's at Babylon. Standing above all other examples is that of Christ with the devil on the mount. He spurned the homage of men, and the offer of a world, and did it at a time

when weakened and most susceptible to temptation.

While the Christians at Corinth were scrapping over some little matters, Paul wrote them and said, "All things are yours."

How glorious is this promise. He added further, "Whether Paul, Apollos or Cephas, or the world, or life, or death, or things present, or things to come." We sometimes long over the glories of the past and wish we could enjoy them. The Bible says we can. Even the limitless future is ours, yea, everything. To get them we must travel God's way and put the whole heart into the search.

Some people confuse the mere DESIRE for a thing with actual seeking for that thing. Most men have a desire for God, but I may desire the presidency. Seeking means something with God just as it does in worldly life.

There is entirely too much second-hand religion in the world. Men accept religion just because their ancestors did. They have not been to the throne for themselves. This is not seeking God. It is next to mockery. The Bible constantly and heroically talks about the wonderful things in store for the true seeker. I think most men fall down on the manner of their seeking. Too many Christians are satisfied with being as good as they think somebody else is. This is not acceptable in the sight of God.

4. *What to seek.*

With the universe before them and PLENTY for all, I am astounded at WHAT men seek. The

Bible holds up by both precept and example both what men should seek, and what they should NOT seek. It holds up Abraham, Moses, Daniel and Jesus, and shows us the ultimate of the life that seeks righteousness. It shows us Jezebel, Dives, and the rich fool. It paints pictures of kings and peasants. Jews and Gentiles.

The Bible holds up certain types of mind that sought after the wrong thing. First, there is the GENTILE MIND. In the Sermon on the Mount Jesus talked about the transient things of this world, and then said, "After all these things do the GENTILES seek. But be not ye like unto them." This is the lowest type of seeker. If he has no higher ideal than this, he can justly be classed with the HOG, since that is what the hog seeks. Those who think only of clothes, food and a good time belong to this class. In other place the Bible says of them, "Their god is their belly; their glory is their shame; who mind earthly things."

The Bible next holds up the Jewish type of mind and says of it, "The Jews seek after a SIGN." God had chosen them, and in a thousand ways, varying from the plagues of Egypt to inspiration of the prophets, He had manifested Himself to them. Though they were positively commanded to be a blessing to all the world, they lost the grand end in view, and became mere sign seekers, and looked upon themselves as the only elect people. They lost sight of the fact that THEY had to DO anything. They believed themselves safe and elect

just because they happened to be Jews. Each new sign that was granted, even if it was but the appearing of a prophet, they looked upon it as God's evidence that the whole nation was still in His favor.

Do we find this sign seeking type now? I do not want to stretch this scripture, but I must reveal the thoughts it arouses in me. I think we have plenty of the sign seeking type of mind. Where is the soldier who makes more effort for the MEDAL he is going to win than for the freedom his fight will make possible? Where is the preacher who counts his compliments—like the monk his beads—more than the souls he has led to the light? Those who seek for mere recognition, whether it be from God or men, belong to this sign seeking type. The earth is full of them.

Another type of seekers that God condemns is described by Him like this, "The Greeks seek wisdom." The Bible puts great stress on wisdom, but it makes fun of the wisdom of this world. The wisdom which the Greek mind sought was the kind they could reason out and appreciate with the worldly senses. Poor is that man who won't accept and act upon that which comes by FAITH. The faith world is infinite; the sense world is narrow and treacherous. To this type of mind, the destructive critic of the Bible belongs. Men who search for wisdom apart from measuring all their findings by the Bible, are all doomed. Not one has ever succeeded spiritually. All of them have got mankind into trouble.

Another type of seeker, who is everywhere, is mentioned by Paul when he refuses to send the Philippian church anybody but Timothy. He said to them, "I have no other man at present like-minded; for all seek their OWN, and not the things of Jesus Christ." Here is a staggering blow that should send every seeker to take an honest inventory of his very soul. He who seeks only for Number One is not a Number One in God's sight. Such seekers will eventually find their barks stranded in the Dead Sea. God teaches, "Let each man seek the other's good." "Let each esteem the other better than himself."

This is a high doctrine. It is like scaling the peaks of the Andes. But God is not harsh in demanding it. When we seek the other's' good rather than our own, in exchange for our carelessness about our own welfare, we get the care which others exercise over us because we gain their love. Other people can often protect us better than we can protect ourselves. They find out plots against us when we cannot.

Where is the speaker, doctor, teacher, merchant and all, who is not looking out for self first. Self-preservation may be the first law of nature, but it is the LAST law of GRACE.

The tasks of life are huge. God teaches that men should help us and live for us. Whom shall I call in the roll of those who have lived for me? Father, Mother, Jesus! Who else? No wonder that Jesus was crowned king, and that all animate things sound His hallelujahs. He gave up

ALL, and after a little season received all. When He gave up self, He received in exchange a world and eternity. We lose everything when we seek only self.

God sums up in one verse all the goals of true seeking. He says, "Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." When we have found God, we have found EVERYTHING; when we have found everything except Him, we have found NOTHING.

THE WHITE HORSE RIDER.

“And I saw and beheld a white horse: and he that sat on him had a bow; and a crown was given unto him: And he went forth conquering and to conquer.” Rev. 6:2.

“And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True—and on his head were MANY crowns; and he had a name written that no one knew but he himself. And he was clothed in a vesture dipped in blood: and his name is called the Word of God—and he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.” Rev. 19:11-16 (in part).

There are many other scriptures, besides the above, that plainly state that Christianity will ultimately triumph, but I choose this one as a text because it is a PICTURE, and pictures thrill more than words. It is rather TWO pictures. Note that in the first quoted verse the rider has his weapon, but upon him is only ONE crown. THAT crown was the crown that GOD placed upon him. This was done when he BEGAN his race of life and death. This picture was the first one that John saw at the opening of the first seal.

The picture in the second quoted verse was the one which John saw when the great race was almost ENDED. None but God as yet knows how

many ages and how fierce the struggle between the times of the first and second picture. Only one thing is certain with us; it sets forth the sure triumph of Christianity.

Note that in the second picture the rider, instead of having on only one crown, has on MANY. On his garments and on his thigh is a name written, "King of kings, and Lord of lords." Thus out of the race and conflict the white horse rider will come with not only the crown which God gave him, but with the crowns of INDIVIDUALS and NATIONS upon him. Everything that deserves life will at last crown Jesus because they shall have then learned that "in him dwelleth all the fulness of the Godhead bodily; in him are summed up all the treasures of both wisdom and knowledge, and in him men are made full." Some, yea most, men still have this to learn. I admit that it is a difficult thing to learn, but sometimes I think it is no more difficult than becoming proficient in any other thing, such as mathematics or the professions. One must be spiritually minded to discern the victory of Christ.

Let us view the subject from two angles, namely,

1. *Some difficulties in seeing the triumphs of Christianity.*
2. *In what respects does it triumph?*
1. *Some difficulties in seeing the triumphs of Christianity.*

Christians lose by not facing the fact that there

ARE difficulties in the way of acknowledging Christianity to be the success that the Bible talks about both by plain words and by noble pictures. My purpose here is not to acknowledge the difficulty, but to show the reason therefor.

When this great world war broke out some PREACHERS quit their pulpits, saying that they could never preach again, with Christianity almost two thousand years old and yet the greatest Christian nations locked in a war wherein all received standards of war were overthrown. What these few preachers did, many laymen did. Everywhere could be heard and read the statement that Christianity had failed. Now we must not deal harshly with these men. They were honest, and no honest man ought ever to be spurned.

The first difficulty met in realizing that Christianity is a success is just the difficulty that MEN meet in seeing ANYTHING clearly. Man's ability to grasp things quickly and to see them clearly does not at all parade in the realm of the complimentary. He used a crooked stick for nearly six thousand years before he thought of the plow. Yet the plow seems simple enough.

Man got stung by bees a billion times during six thousand years before he thought of making the hypodermic needle in imitation of the bee sting. Simple enough when he thought of it. It has not been a hundred years in some parts of this country since men used to go to mill and put their corn in one end of the sack, and a ROCK in the other end to BALANCE it! Later on, some gen-

ius happened to think that it would be better to DIVIDE the CORN and leave the rock at home! Incidentally he learned that twice as much corn could be carried this way. Old men tell me this is true. There are a hundred other illustrations that abundantly show that man has no room to brag when it comes to his ability to see things. So if some men do not see the triumphs of Christianity it is no convincing proof that it is a failure. If the man inclined to brag will only look back at what he HASN'T grasped, it will shut his mouth. Everything worth while is difficult to understand or to acquire.

The second, and probably the most insurmountable difficulty in the way of seeing Christianity as a success has been the history of the VISIBLE church with all of its inconsistencies, forms, factions and alliances. It has not been long since the visible church, that is, the church as represented by human members, sanctioned and used the rack of torture, the sword and the fagot. If its victims are all tagged as they rise from the dead on the judgment day, I am thinking that somebody will be loath to hold up their heads.

Seventy-five years ago almost every preacher and member in the south were solemnly contending that SLAVERY was a divine institution, and the selling of child from parent a legitimate traffic. When the prohibition movement first started, it met as its first enemies almost the solid church. Preachers literally raved against it, and one more eloquent than the rest closed an argu-

ment against prohibition by saying that one thing sure was true; that those who were for prohibition were against GOD! Did you ever?

I can readily see how many men do not see Christianity as a success when they view the things mentioned above, then when they see the almost numberless FACTIONS in the church. But I would be dull not to remember that Christianity itself says that the above things are NOT Christian, even though taught by followers of Christ. The pure teaching runs like this, "for if ye have bitter jealousies and factions in your heart, glory not, and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is EARTHLY, SENSUAL, DEVILISH." I know the visible church has done unseemly things; I know also that it has destroyed slavery, and the liquor business; things that it upheld in days when it knew no better.

In spite of all its faults, the visible church has been and is the noblest institution of earth, and deserves the best in every man, yet I for one am not ready to contend that the visible church is as much a success as my text indicates the white horse rider to be. Please do not overlook one significant statement in my text, and that is that the Rider is called the "Word of God." I do stand ready with all my soul to say that the word has been, is, and always will be a perfect success. "Heaven and earth shall pass away, but my word shall abide," says the Almighty. Nations and generations go into infidelity sometimes, but they

or their descendents come back to the Word, not because of any eloquent preaching or writing, but because they find that God's Word alone is truth. They return for the same reason that the Prodigal returned. They find that everything else but the Word is a LIAR.

It makes me sadder than any infidel to look at scores everywhere who have been members and attendants of the visible church for many years, and yet who manifest many, and some ALL, of the works of the flesh. We must acknowledge that they have not won the victory through Christianity. But shall their failure give the lie to the picture of the white horse Rider? No! Let God be true if every man is a liar. Some other explanation must be made in the case of these people. Possibly we could find the solution somewhere in the Parable of the Sower. Their failure is not due to any deficiency of the Gospel.

A third great difficulty in realizing that Christianity is a success lies in the fact that its victories are most all SPIRITUAL ones, and man is slow to see spiritual things.

When I was on the farm, I used to love to clean out fence corners. I cannot account for my like for this on any other ground than that it was so easy to see the RESULTS of my labor. I could look back and see the piles of briers and bushes, the clean fence corners, and realize that my work was showing. The reason a boy likes to throw a rock through a plate-glass window is because he likes to see striking RESULTS.

But in the SPIRITUAL world it is different. Such things are spiritually discerned, and not many of us are spiritual. Spiritual victories come slowly, almost invisibly, and often from the very opposite compass that we would expect them. Sometimes we discover them standing by us like some phantom, and they have been there for years without our knowing it.

We sometimes persuade ourselves that this material world with its rivers, valleys, woodlands, landscapes, seas, mountains, men and sunsets is a wonderful world, and we exhaust the strength of great adjectives to describe it. But the GREAT world is the SPIRITUAL world. To that world belong the victories of the white horse Rider. It is little wonder that some find difficulties in recognizing His triumphs. The past age has been one of study and triumphs in the material world; I predict that the next age will be one in which we will study the great spiritual world. What lies therein is more wonderful than the heart of the seas, or the bosom of the mountains.

I well know that the above, and some other, difficulties stand in the way of seeing the victory of Christianity, but I also know that SOME men have looked beyond these difficulties, and have seen the armies of the heavens marching on to certain victory.

Abraham saw it, and his strange act was but the casting of his lot with the white horse Rider. Moses saw it, and went down to the camp of slaves because he knew the white Horseman was there,

and that all the glory and power of Egypt was only the allurements of a lost cause. Elijah saw it, and stood up against a kingdom; Daniel saw it, and the vision made him smile at the threat and power of earth's mightiest monarch. Paul saw it, and though terrible persecutor that he was, he dropped his weapons against it in a moment, and became its greatest human exponent. The white Horseman himself saw it; saw the futile efforts of his poor deluded enemies and died for them that they might be touched and espouse the winning cause. Ten thousand thousand others have seen it, and these have been the salt of the earth.

2. *In what respects does Christianity triumph?*

The whole Bible is full of the triumph of God's kingdom. There is not one note of discouragement. It is the chief theme of all the prophets, and it forms the heart of the visions of Revelation. But man is built so that he wants more than testimony, he wants something that he can see for himself and not another. God has always honored this desire in man, and has not left him without such proof.

So just here it is well to think a moment about the subject of MIRACLES. When the white horse Rider set out upon his journey, the world had never seen Him TESTED. It had only His claims of sonship with God. It is far different for an agent to tell us what a machine can do, and for him to show us that machine in operation, doing the very things he claimed for it.

So at the beginning of the church, we lacked the

proofs which history and experience have since furnished us. Then God gave us miracles as a proof of the claims of Jesus. Some people lament that God does not now give us miracles. Little do such people seem to realize that we are more fortunate than those who saw the miracles. We see the AGES. The voice of TEST has spoken to us. We have seen Christianity tried under every circumstance; we have seen every claim of Christ, except future life, vindicated by time, the great tester. I for one would not trade evidences with the people who saw the miracles.

In advertising, we make a test with a thousand circulars. The per centage of returns which these give can, under like conditions, be depended upon almost as certain as death to give like returns. So often millions of dollars are spent on the evidences which a thousand circulars give. In like manner, insurance companies take a hundred thousand people of any given age and find the average life of each; they find from this what chances a man at thirty has to live until he is sixty. So upon the evidences which this hundred thousand lives give, a great insurance company can operate almost with absolute certainty. It arises from the strange law of averages. No one understands it, but experience proves that it operates just the same.

Now let us apply a like method to Christianity. In this case you do not need a hundred thousand. You need only ONE. If following Christ develops ONE, it will develop any number. If failure to follow it destroys ONE, it will destroy ALL. Be-

cause Christianity contains the germ of all truth upon which the soul can feed. There is no other way.

The point of these illustrations may not be clearly seen without some close thinking. But if a machine will make the thing it is designed to make, then that machine is a success from that angle. A planer set to a certain gauge will cut a plank to that gauge if the plank be run through it, but nothing but the running it through will accomplish this result. The ages have proven that the teaching of Christ will develop only virtues in man. They have as clearly shown that practicing anything else but Christ's law will develop VICES. I challenge any and every man to show an exception to this.

The triumphs of the white horse Rider are of two kinds. This must be thoroughly realized before we can acknowledge unreservedly the truth of my text picture. First, there is a POSITIVE triumph, and second, there is a NEGATIVE triumph.

By "positive" triumph I mean that triumph which Christianity accomplishes when it develops the soul; when it brings peace, perseverance, industry, grace and joy; when it puts the "eternal" in a man's life. Let me illustrate this by its triumphs over me.

To the teaching of Jesus I have committed my houses, lands, and personal estate; my body, my soul, my wife and children, and everything that is dear and valuable to me. Maybe I have not yet

made complete delivery of the goods, but such is my wish and prayer. Whatever I may lack in the delivery, one thing is sure, and that is the Rider has triumphed over my faith. I see in Him all that my soul can wish; outside of Him I see naught but sorrow and death. Of course I cannot laud my virtues, if I have any, but the triumph which Christ has wrought over me, He has wrought over millions of others. The strongest men of the ages have placed their crowns upon Jesus. His influence has filled the ages with saints. Most of the joy of the world has been found in Jesus. ALL of the pleasure that has no sting is found in what He stands for.

Christ has been victorious in the CHURCH. Permit me here to pay my left-handed respect to a great multitude of worldlians who seem to think themselves commissioned to curse the church and its members. I have been intimately associated, yea, seven days in the week, with church people now for twenty years. Better still, I have been closely associated with them all my life. I know them. I have also watched closely the habits, deeds, and general nature of church CURSERS. I have trained myself to give impartial judgment respecting even those of whom I dislike the deeds. After these years of exceedingly careful weighing the matter, here is my conclusion: There are many fine people NOT in the church. These are usually people who are friendly to it, but feel that its vows are holier than they can as yet assume. While I think, yea know, that they are mis-

taken, yet they are due respectful and kindly consideration. But if there were no people in the world but the enemies of the church, just as we now have them, I verily believe that all the BUZZARDS would leave the country.

I never saw a church curser in my life but what, in my judgment, if given a chance, would rob the fatherless. A few of them dress well, but they are the offscourings of humanity. Mind you, in this estimate I am only including the church CURSERS. They are many. They can tell you how church members should live, but you never saw one himself approach within a thousand miles of his ideal. They are a crowd of the devil's biggest fools. They are his pets; people over whom he gives himself little concern because he knows that he will always find them AT HOME.

Churchmen are far from what men should be, but over them, speaking on the average, Christ has gained a decided victory, a wonderful victory. The statement that Christ made about them two thousand years ago has always been true, that they are "the salt of the earth." There are lots of sinners in the church, but not many hypocrites. These last are most all on the outside. As a rule, church people are a band who WANT to live right, but they are tempted to sin, and fall through weakness. We are apt to form a wrong conclusion on this matter by thinking that Christ poured out ALL of His wrath against church people when He denounced the scribes and Pharisees, and ate with what were termed sinners. But remember

that these were the LEADERS as a rule. If you want to know what He thought about the church cursers, just read the close of the first chapter of Romans. Here He says of them:

“And even as they REFUSED to have God in their knowledge, God gave them up to a reprobate mind, to do those things which are not fitting; being filled with ALL unrighteousness, wickedness, covetousness, maliciousness, full of envy, murder, strife, deceit, malignity, whisperers, backbiters, hateful to God, insolent, haughty, boastful, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection and unmerciful.” Rom. 1:28-31. Let every church curser read the above, and see in it God’s estimate of him. It will put a quietus on his vile tongue. This same picture will do for the church’s enemies today.

Christianity has triumphed in CIVILIZATION. No one feels keener than I, nor tries more earnestly to denounce the sins of civilization. They are bigger and more culpable than the sins of heathenism. But mind you, the men who commit them are the libertines of freedom. They are the ingrates of liberty; the barnacles of progress. But for the joys of life, for safety and for individual righteousness, there is no comparison to be made between civilization and heathenism. Ask any returned missionary if I am not right. For these benighted people, life holds almost nothing but sorrow and hopelessness. Love, mercy, brotherliness and peace are words almost unknown to sav-

agery. Nearly every great and merciful institution that we have grew out of Christianity or Moses' law.

But the greatest positive triumphs of Christ have been INDIVIDUAL ones. Take as an example its triumph over William Jennings Bryan. As an incident of his great life, none in my judgment is greater than his stand at the San Francisco Democratic Convention this year, (1920). I quote from an editorial regarding him:

"Gangs of eastern wets went to San Francisco with full determination to insert a wet plank in the Democratic national platform at all hazards. With consummate skill they laid their plans to forestall the possibility of failure. But these plans struck a snag of large dimensions because William Jennings Bryan, the champion of the American home, was there. In a speech of great eloquence, he pleaded for civic righteousness, political sobriety, and for the safety of American boys and girls. His speech was greeted with an ovation that lasted for more than twenty-three minutes. The wet plank was defeated by a majority of more than two to one. Likely the wet hordes would have triumphed but for Mr. Bryan. There is nothing more magnificent in American history than Bryan's stand against such odds at this convention. All honor to William Jennings Bryan, hero, patriot, champion of American boys and girls and Christian statesman. His lance has never been lowered before any foe of civic righteousness."

From Christ's triumph over Mr. Bryan, I will

let my reader glance back through the ages to the long line beginning with Paul, and coming on to the present. The crowns that Jesus has won in these will form His most cherished trophies in heaven. Such men have been the glory of the world.

It makes me sad to record here that most of the white horse Rider's triumphs have been NEGATIVE ones. I mean by that that he has destroyed, is destroying, and will destroy all those who fight against Him! That numberless throng that is ever passing down the broad way that leads to destruction is a mute and unimpeachable witness of this. There is a terrible meaning to that scripture which says of Christ that "He shall reign until he has put all enemies under his feet."

The skeptic, infidel and church curser look at the church's seeming failures, and call Christianity a failure, and say that Jesus does not triumph. Little do their poor blind eyes see that they themselves are marked for eternal slaughter, and thus the victory will come to Christ. If not by converting the sinner and giving him crowns and dominions and life eternal, then it will come by the destruction of the sinner himself. The dead faces upturned on a battlefield are as much a witness of conquest as are the prisoners marching in chains, or the conquered swearing allegiance to their once foes! That unfortunate, terrible, vile company, described in Revelation, that shall be hurled headlong with Satan with all his angels and archangels into the eternal lake of fire is as much an evidence

of the triumph of the white horse Rider as is that blood-washed throng which John saw standing in heaven with harps of God in their hand. One is a NEGATIVE victory, the other is a POSITIVE one.

Now, dear sinner, is the day of your chance. If you fight against the white Horseman, you are defeated before you begin. Your partial victories will make your final defeat all the more unbearable! If God be for us, who can be against us, declares the Bible.

Moses uttered a wonderful and thrilling truth to the rebellious Israelites in his farewell charge to them when he warned them of their sure doom if they rebelled against God. Here are his words, "I call HEAVEN and EARTH to witness against you this day, that you shall soon utterly perish from off the land."

Little does the average man ever think that not only the Bible, which is heaven's voice, witness that Christ will finally and utterly triumph, but day by day, hour by hour, year by year and age by age, earth, or nature, witnesses the destruction of the rebels against the ways of God.

Labor on then, humble Christian, the white Horseman is your ally. He controls the secret springs of the whole universe. What seems defeat to you is only delayed victory. We fight not as uncertainly, but as certainly. The holy book tells us that none of our labor is in vain in the Lord, and that we shall reap in due season, if we faint not.

LOVE.

“If I speak with the tongues of men and of angels, but have not love, I am become as sounding brass, or a clanging cymbal. And if I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing. And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing.”

“The night has a thousand eyes,
The day, it has but one,
But the light of the whole world dies
With the set of sun.

“The mind has a thousand eyes,
The heart, it has but one,
But the light of the whole life dies
When love is done.”

The subject of love can be discussed under three heads as follows:

1. *Importance of love in the scheme of God and man.*
 2. *The kind of love we must have.*
 3. *Grounds upon which we can love the Unlovable.*
1. *Importance of love in the scheme of God and man.*

The Corinthians, to whom my text was spoken,

were GREEKS. The Greek pursuit after ORATORY almost amounted to worship. They stressed it more than our American Indians did BRAVERY. They had schools for teaching it. What they would do to become orators is well illustrated by the great Greek orator, Demosthenes. He had an impediment in his speech, yet he was so anxious to become an orator that he went to the seashore, put a pebble in his mouth, and spoke against the noise of the sea. So ardently did he practice that he became one of the world's great speakers. He well represented the Greek desire to become noted as speakers.

Now a great light will break upon the first part of the text when we think that it was spoken to people with the same desire that Demosthenes had. Listen at Paul: "Though I speak with the tongues of men and ANGELS, and have not love, I am become as sounding brass, or as a clanging cymbal."

Reader, pause and think until the force of the words reach your heart. What did Paul say, in effect, to these Greeks? It was about equivalent to the following:

"Greeks, I well know your great striving to become orators; I know how you stress its importance upon all your young men, but let me remind you that there is something else to be stressed more than oratory. This will mean more to you than all else. It alone will give oratory a soul. What if you do become the greatest speakers that human language can make you? What if you do

study all the classics, and all rhetoric, and are able to marshal the tints of roses, and the glory of sunsets, and the majesty of mountains, and the awfulness of storms and volcanoes, and thrill of the stars? Yea, let me go one step further: What if you could call down and speak the very language which the ANGELS of heaven speak? What if you are able to change an audience from tears to laughter at your will? Let me say to you that to have such a power WITHOUT LOVE is no more than beating on a TIN PAN! It is no more attractive nor valuable than if you would turn up an old brass kettle and beat on the bottom! Love alone is the FIRST pursuit of every human being. It alone will give all else a soul and value."

Reader, this was exactly what Paul said in effect to the Greeks. It was not very complimentary to their loveless passion for becoming orators. It was pulling down the Greek ideal from the sublime to the ridiculous. Yet it was the surgeon's knife of love cutting out the cancer of death. It seemed enough in itself to set the Greek to thinking. But Paul did not stop here.

The Greeks had other ideals which they pursued only a little less than Oratory. They loved to delve into the MYSTERIES. Anyone familiar with Greek literature knows how careful the Greeks were, when setting out upon any important mission, or beginning any great work, to consult the oracles or mysteries. They had priests trained to all the craft of mysteries. The greatest Greeks studied and gave heed to the mysteries.

Their love of learning naturally led them to desire knowledge of those things that lay beyond the gaze of ordinary mortals.

Not only did the Greeks put stress on knowing the mysteries, but they almost worshipped KNOWLEDGE of every kind. So strongly did they pursue it that they made a name for knowledge that has come down to our day. It spread over the world of their day, and caused the rich, and even kings, to send their children to the Greek schools. Greece was, in the age of Paul, the university of the world. The Greeks coveted the PROPHEPIC spirit. They coveted to be able to tell the future. They likewise stressed FAITH, and built up a great faith in themselves. They looked upon themselves as a sort of superior race, and called the world around them BARBARIANS!

In the early church was the gift of TONGUES. There was also the gift of PROPHECY. There was great stress put upon FAITH and KNOWLEDGE. These, coupled with the fact that the evangelistic spirit of the church gave great chance of exercising oratory, struck a tender chord in the soul of many Greeks. The church seemed to offer them just what they sought. Over these things the Greek Christians began to talk, and even dispute. The 12th and 13th chapters of First Corinthians is the greatest classic of the world to set both the Greeks and us right on this subject.

Now imagine the Greek with his love for these things, and hear Paul advise him, "And if I have the gift of PROPHECY, and know all MYSTER-

IES and all KNOWLEDGE, and if I have all FAITH so as to remove mountains, and have not LOVE, I am NOTHING."

No man can receive the full force of these words without he stops right here and thinks for a while. NOTHING! How that must have maddened the unsympathetic Greeks, and stunned the sympathetic ones! To take the most to be desired things in the world, as the Greeks thought, and then to imagine a man possessing ALL of these things, even to a mingling of heavenly measure, and then to call him NOTHING! Whew!

Reader, did you ever try to think of what NOTHING is? I have made an honest effort to think of some illustration of it, but I shall be forced to disappoint you. A man possessed of the gift of prophecy so that he could tell the future; knowing all the mysteries of the whole universe as well as common men know the alphabet; with a knowledge that could give life and build worlds; with a faith that could speak to inanimate mountains and cause them to be moved into the sea, and with a language possessed by angels, and yet with all this to be NOTHING! Let madmen rave, and seekers pray! Paul, why didn't you add the riches and power of kings? Well, still the answer would be "nothing." NOTHING! In trying to describe this, I must feel somewhat as the Greeks felt to whom it was spoken. I am wordless. I feel like the farmer did who was noted for his cursing. One day he started to market with a big load of potatoes. When he had al-

most reached the top of a long, steep hill, the end gate of his wagon bed fell out, and his potatoes rolled and scattered for a half mile down the hill. Some friend came by and found the old swearer silently picking them up. The friend asked the curser why he was not cursing, and was told that justice could not be done to the subject, so he resolved to say nothing.

Surely Paul will stop now. No, not Paul. The early church taught good deeds and much charity. Paul was writing a truth in classic form that would settle this matter for all time. Another mistake might be made, so he goes on: "Though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not love, it profiteth me nothing."

Here is the supreme devotion; here is the last words that Paul can say upon the subject of love's importance. Reader, make a picture of a man possessed with words of angels, and able to bathe the world in tears, or convulse it in laughter; possessing all knowledge of all mysteries; with a faith so that he could remove mountains; see this man with world riches giving them all to feed the poor, and then as a last supreme devotion, giving his body to be burned, and yet lack **ONE THING** the lack of which makes him **NOTHING!** Thus you have the divine picture of love's importance. We cannot wonder at this when the Bible tells us that God is love. To cultivate the spirit of love is the highest thing that men can do. Not faith, nor knowledge, nor oratory, nor even the de-

votion amounting to sacrifice. How astounding this appears when we think that man has given most of his time during the ages to cultivating MALICE! If at the gate of heaven, dear reader, you and I present the passport of love, we shall have an abundant entrance. Many or all of our poor mistakes will be forever covered by the grace of God. But neither gifts nor fortunes without love will avail us there. Rise from your meditations with a determination to throw the bounds of our love so far that no man can get beyond it.

Men seek to be distinguished as statesmen, orators, soldiers, leaders, rich men, doers of big things, scientists, artists, writers and such like. Go through our histories, our encyclopedias and Who's Who, and see if I am mistaken. Such men may be as dissipated as Burns, as enslaved to habit as DeQuincy, as cruel and bloodthirsty as Napoleon, as blasphemous as Ingersoll, as deceptive as Herod Agrippa, as selfish as the Pharisees and as mean as the devil, yet nevertheless, they are insured a place on the pages of man's history, and placed in such a light that children will desire to imitate them. In man's eyes gifts and wealth and power insure a standing; in God's eyes all talent, all work, all knowledge and all wealth is vain and wasted without love. Heaven's roll of the great of earth will be taken from those who have loved. Little wonder that the Bible teaches that many who are first here shall be last there, and last here shall be first there!

If we had no other picture than my text to teach us the importance which God places upon love in His scheme of things, we would need no more. But the Bible runs over with its teaching of love. The commandments upon which hang all the law and all the prophets are "Thou shalt love the Lord with all thy heart, with all thy mind and with all thy strength, and thy neighbor as thyself." Nor does it stop here: "We may know that we have passed from death unto life because we love the brethren." But the mountain still reaches higher, and we are to love our ENEMIES, and do good to them who persecute us.

It is perfectly plain that God places the ultimate stress upon love. Thus He holds it all important in His scheme of things. But not every man recognizes that it is the most important thing in the scheme of *this* world. We do not need more riches, talent or devotion; we need more love. The world is literally dying for lack of loving and lack of being loved. I doubt if there was ever a suicide that could not have been saved by love; or ever a war but what love would have ended. When we look around and see the endless feuds and disputes among all mankind; see malice reaching up from individuals through every organization on to nations, and know that love, and love alone, would put an end to it all, we are astounded that schools and governments do not stress it as the church has tried to do. This world would not appear the same if for one generation men would cultivate the spirit of love as

they have always cultivated malice. Nothing is a surer proof of the crowd that jams the downward way than to see parents fanning the tendency to malice in their children. It makes my heart sick. Love is the great need.

In my basement I have a wonderful machine. It is an automatic water heater. Anywhere in the house, even to the third story when a faucet is opened hot water comes immediately. But much difficulty was experienced in making this apparatus. The first ones would overheat. This had to be remedied. So a substantial but delicate mechanism called a Thermostat was invented. The soul of this Thermostat is Mercury. When the water gets to a certain temperature, the mercury swells and closes the gas valve and thus automatically regulates it. There are many mechanisms in this machine, but this Thermostat catches them all up and harmonizes them into a convenient machine.

On every one of the thousands of Autos that pass my door daily is a BALANCE wheel. The auto would stop instantly or the mechanism would tear itself into smithereens if it were not for this balance wheel. It catches up all the forces of the whole machine and harmonizes them so that they can work together.

In my watch is a balance wheel that catches up the hundred other motions in the watch and enables them to focus together. My clock has a pendulum that does the same for the clock. I used to enjoy taking the pendulum from the clock

and see its movement run like lightning. During wheat threshing time on the farm I used to wonder as I watched what is called the governor on the engine. It was nothing but a small thing composed of steel springs and iron balls. As the engine went faster or slower, the balls on the springs would flare out or in. It looked more like a hindrance than a help. Yet if you were to take it off, the engine would tear itself to pieces. Those little steel balls and springs catch up all the many movements of the engine and enable them to work together.

So far as I am able to think of, in all the world of mechanics, where forces must work together, there is either a balance wheel or something that is equivalent to it. It may appear under a guise so unlike a balance wheel that we will fail to recognize it, but nevertheless, it fills the same mission of the wheel. It catches up the movements of the machine and enables them to work in harmony.

Love is the balance wheel of the universe. It makes a heaven; its absence makes a hell. It alone enables the ten million forces of life to work together. When one looks at nature he is astounded by its VARIETY. There are all kinds of talents, stations, likes and dislikes, and interests among men. At present, man sees through a glass darkly. Love is the only thing that can catch up these talents and weaknesses in men and make them work together. When you fan malice, you help to take off the balance wheel of

life. You are a traitor to both God and man, and headed for the lake of fire. That father or mother or friend who teaches a child to fan the spark of hate is doubly damned. And yet I have seen it done a thousand times by what are called the best of people. Neither honesty nor ignorance effaces the damnation which it will accomplish.

2. *The kind of love we must have.*

There is some true love in the world. This is most always found among blood relatives; sometimes between people of natural affinity, less often between religious people who have cultivated it. The love seen in the world that is most talked about is that of a mother. Her child never gets too low nor too mean for her to love it and sacrifice to her last penny and her last ounce of strength for the good of that child. Mother's love is mistakenly taken to illustrate God's love. It does not begin to do so.

The trouble with a mother's love is that it is too **NARROW**. It is like the love of God as far as it goes. But it is mighty few mothers that I have seen who wouldn't **SPIT FIRE** at somebody else's son who happened to do or go differently from what she desired. If mother's love could be extended to **ALL** sons as it is to her son, then it would approach the love of God.

The astounding thing about the whole question of love is that God lays upon us the necessity of loving the **UNLOVABLE!** When we look around us upon the mass of mankind there is very little

that is lovable. There are some people that we just naturally love. They either have an affinity for us, or they have a disposition that we cannot help but love. It is easy to love some folk. But it takes none of divine grace to love such people, and we are due no credit for it. If there were only such people the balance wheel of the universe would run without care.

But suppose we love only those who are lovable, and those who love us? What does God say on this matter? He says that if we love only those who love us that we are entitled to no reward, for even the publicans, the most despised of people, do the same. Whatever we may think of it, we must face the fact that God lays us under obligations to love the unlovable. We are to love our enemies and to pray for them and do good to them who despitefully use us. This demand is made necessary by the very constitution of the universe, and is not by any means an impossible one.

If you will study the average person, you will find in most all a little of true love. But the average love is confined to blood relatives with some; to a small circle of friends in the case of others; sometimes to a very wide circle. In this circle, be it wide or narrow, the person moves on, disdainful of that great world that he does not admire. Now what God wants is for us to throw the bounds of our love so far that no man can possibly get beyond it. Even when it gets on the borderline where we must cut off fellowship from him, we are to "count him not as a enemy, but admon-

ish him as a brother." We are to take the very opposite of vengeance on him; we are to seek only his good.

I dare not deal with the subject of the measure of love which God expects of us without giving you the very Bible on it. Paul himself does this in the words that follow my text. He says that the love which God honors first of all "suffereth long, and is kind." We may suffer long without being kind. Many a man has made his associates miserable by his unkindness, even though he bore long with evil. Has your love the element of longsuffering in it? See how long the mother's love will follow her son, and with what kindness.

"Love envieth not," says Paul. True love sees that every human creature has a place in the plans of God. That the very nature of the world makes it necessary that people possess different gifts, and occupy different stations of power. It sees the divine touch on everything, and it envies no one who holds more than it holds. Yet envy has opened the floodgates of sin. Few things sway the human heart more than envy. See, my reader, that thou art free from it for it is inconsistent with saving love.

"Love vaunteth not itself, is not puffed up," again says Paul. He is talking about the love which God demands. True love makes one humble; makes him see himself as a servant rather than somebody to be served. He takes his talents, be they small or great, and uses them as a trust

from God not to be bragged about, but to be administered with humble thanksgivings.

True love "doth not behave itself unseemly." That is, it does not act out of harmony with the time, the place, the occasion and the office. There is a tendency in the child and youth to act the smart aleck, and in the man to chaff and be undignified under the burden of life, and to lose patience in the afflictions of old age. True love keeps us from falling into these things because it knows that such bring only pain to other people.

True love "seeketh not its own." It is utterly unselfish. That is, it never seeks its own to the forgetfulness of others. The greatest sin in the world is selfishness. The one remedy for it is love. If every man in the world was the blood brother of every other man, and the same close relation was realized as is usually realized between brothers today, what a change would take place in twenty four hours! Hundreds of businesses would close because they are businesses that are either useless or hurtful. Such a love would make men seek the good of others, not merely their service and money.

True love "is not provoked." It is not quick tempered. There is a divine anger that moves in majestic channels only to seek the good of men. It never strikes the death blow until the interest of eternal weight demands it.

True love "taketh no account of evil." That is, it does not nurse grudges and hold them against men. We cannot hold such against those we love.

In spite of this plain teaching, grudge nursers literally fill the world. It proves that few will be saved. We must *not* keep a book wherein we put down what men have done against us, and turn the pages of this now and then. We must let our forgiveness move along, sweeping such things utterly into the realm of forgetfulness, and as completely as the banker balances his books at the close of day. The heart is not made to hold the love of God and hate of man at the same time.

True love "rejoiceth not in unrighteousness, but rejoice with the truth." That is, it rejoices at every triumph of truth and righteousness. Do you have a secret joy when evil wins? Then be sure that your passport to hell is fixed, sealed, and non-transferable.

True love "beareth all things." Paul here advances into those deeper powers of love that enable one to bear all things patiently. Christ bore patiently all the curses and pains that the world could heap upon Him. When you give up the fight, and say that too many things have been done against you, remember that saving love has not been cultivated in your soul.

True love "believeth all things." That is, it exercises a childlike faith. "It hopeth all things." Like the mother hopes even against hope that her boy will come back to honor.

Love "endureth all things." The word endure here is a military word in the Greek. It means to stand up under the enemy's charge. The word "bear" just dealt with, differs from it in that

“bear” means to take it patiently. The word EN-DURE rather shows that love cannot be defeated; it will stand up when all other systems fail, and all other forces are helpless.

Paul now is left but one other thing that he can say directly about love. It is this, “Love never faileth.” Paul spends the rest of his time in this chapter in comparing love with other great things, and showing that love is greater than any of them. Oh that the world would try out the program of love! When we think of these high requirements of God, and then look around upon the world that shows no love, it makes us fear for the souls of men. Man loves but few things besides himself, and bears but few burdens besides his own.

The world does not need riches of gold; it needs love. Not the narrow kinnd that moves in a select circle, but tramples upon the rights of those not in that circle. It needs the love that melts mountains, that bridges chasms, that appreciates everything and everybody; that breaks the alabaster box. It may sometimes be the stern love of wisdom that plants a pain and draws a cry. God’s love gave the thorn in the rose, and the cross on life’s highway, but it is a love that looks to the eternal welfare of the soul.

3. *Some grounds upon which we can love the unlovable.*

Since we must face the fact that God requires us to love the unlovable, it behooves us to think of this deeply and separately. The first ground on which we can love such is because *God Himself*

loves them. He sends the rain and sunshine and prosperity upon the unjust long after we sometimes think that He should let fall the thunderbolt. Since He has all power, He evidently has some reason for such breadth of mercy. If we love God whom we confess to have all wisdom, all power and all righteousness, why can we not learn to love things, if for no other reason than just because He loves them? Such a thing is common in the world. Many a husband learns to love things, and purchases them just because his wife has a liking for them. Love seeks always to please where no sting can come from such. There are many people who are doing things to please those they love. If there were no other grounds on which to love and do good to the unlovable, the fact that God loves them and does good to them is sufficient to cause us to do the same. Think over this point, my reader, until you become possessed with it. If you love God, how can you hate what He loves? How can you take vengeance upon anyone for whom He died?

The second ground upon which we can love bad people, or people who differ from us is the fact that love is a COMMAND. The word of God runs this way, "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength, and thy neighbor as thyself; a new commandment give I unto you that you love one another, even as I have loved you; love your enemies, and do good to them who despitefully use you."

Now God never gives a command that cannot

be obeyed. Most people seem to think that Love is an Involuntary thing that we can exercise only upon lovable objects. But the man who so thinks has in mind ADMIRATION. Our admiration can go out only to the true and good, but love goes deeper. The mother may not admire the ways of her prodigal, but she loves him. Love is as much of a command as baptism, and can be, not as easily, but just as surely obeyed. That love is a command, puts it in a new light from what most people have been wont to look at it.

Love, like EVERYTHING else comes by CULTIVATION. We get a crop by planting and cultivating. There is no other way. Love's little spark can be cultivated and fanned until it will fill the life. Love is as completely in the realm of the things that can be OBEYED as the command to raise a crop is. The love which a family holds for its own members comes by association, by serving; by suffering with, and by constant teaching of the duty of love to one another. Yes, love is a command; a possible command. This fact you must face here, or else at the Judgment. God knows your nature, and He never commanded you to do a thing that you couldn't. Cultivate love as you have cherished malice, and your life will overflow with it. Put the love which you have today into actual practice, and you will have more love tomorrow.

The last and most pathetic, and probably the most powerful ground upon which we can love the sinner is to look upon him as a PRISONER!

I think I am safe in saying that no man WANTS to do wrong. The sinner is a victim deceived and enslaved by error, by inheritance and by environment. Most of them are made sinners in the cradle. Deep in every life there is the desire for the best and for the eternal. The sinner is a SICK man. He is as entangled in sin as the victim in the spider's web.

Take as an example, the poor drunkard. Some of the best prohibition workers I have ever seen have been whiskey toppers. They wanted to be free from their old enemy. I have had them talk to me and cry over it. Such men are slaves. If the reader thinks of those drunkards who are *not sorry*, and who do not fight and cry over their enemy, let him remember that such are in DOUBLE bondage. They are not only in bonds, but sin has put out their eyes. All the more should we pity them. They are men in a terrible state.

A few years ago, a British subject was taken captive in Africa, and threatened with death. England sent a large expedition of soldiers, and spent thousands of dollars to release that man. What would you do if your child were in a boat yonder floating helplessly down towards the falls of the river? Would its helplessness appeal to you. What would you NOT do? You would give all your wealth if need be; you would think the whole world a cheap gift even if it took that to save it. There is something about the HELPLESS that appeals to us all. The sinner entangled

in the meshes is the most helpless of all victims. The man who drifts helplessly over the falls is only on his way to temporal death. But the sinner is in the chain gang of Stana, being led on to ETERNAL death. Loose him, and let him go free.

“Strike 'till the last armed foe expires;
Strike for your altars and your fires;
Strike for the green graves of your sires;
God, and your native land.”

TRIFLING WITH SPIRITUAL DUTY.

“If any man come to me, and hate not his father, and his mother, and his wife and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.” Luke 14:26.

It must have been a solemn day in ancient Egypt when the priests of On were to offer a human victim to the Sun god. To the masses of Egypt the sun was worshipped as the father of all the gods. Indeed a few of the “initiated” ones, such as the priests, believed in a Supreme One, but the multitude knew but little about Him.

At certain awful seasons, maybe in times of famine or pestilence, human victims were offered to this sun god. The altar was built, the priests dressed in robes of office, and at the appointed moment, the heart was cut out of a human victim, and held aloft to the sun, while the priests chanted the formula of supreme worship.

There is to me something solemn and awful in the very recital of this. It always sends a thrill through me to read it. In our museum here in the city we have one of Egypt’s ancient kings. As I look into his mummied face, I wonder if he were ever present at such a worship. There is something about it that disarms all my tendency to criticism. It may have been pathetic ignorance, but it was certainly supreme devotion. It was not trifling with religion. It was the giving of the

best. Even if we do call it idolatry, this age has a great lesson to learn from it. I want us to study our present subject from the following angles, namely,

1. *The completeness of God's demands and promises.*
2. *The completeness of the righteousness of the saints whom God has greatly honored.*
3. *Some ways in which we trifle with spiritual duty.*

1. *The completeness of God's demands and promises.*

The Bible never teaches things by halves; it makes no compromises; it takes no limited visions. This is one reason why the world cannot understand it. The world has trained itself to trifle with things. Men who try to flirt with both heaven and earth never learn much of either.

Even the casual reader of the Bible must be struck with the drastic demands which God makes upon us. My text well sets forth what I mean here. Study it well. It is the very words of Jesus. The word "hate" which occurs in it is not, of course, used in the sense which we usually use it. In the text it means that if the day ever comes when our own nearest and dearest loved ones would stand in our way of obedience to the will of God, then we must not hesitate to cut loose from them and obey God. The text goes further. Even if obedience to God demands that our very life be given, then we must give it freely. This almost

outdoes the sun worship of old Egypt. With them it was the priest and the people offering ANOTHER on the altar; in my text it is we offering ourselves! It is profitable to study the Bible with the one thought in mind to find out how drastic God's demands are upon us.

God first of all demands a complete subjection of the FLESH and SPIRIT to His will. The first startling teaching we meet on this is when Jesus was in the mount of temptation. He was allowed to hunger for forty days, and then weak and weary in flesh, the devil tempted Him to turn the stones to bread to feed His dying body. But the will of God demanded that the body be completely subjected. This is our great example. When we leave this and run through the Bible in search for those teachings about the flesh, we meet demands that are found in no other religion. Here are some:

“Put to death therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil desires, and covetousness which is idolatry. Lie not one to another. Be forbearing and forgiving one another; if any man have a quarrel against any; even as Christ forgave, so do ye the same. Whatsoever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father by him.”

“Brethren, we are debtors not to the flesh to live after the flesh. For if ye live after the flesh ye shall die: but if ye through the Spirit do put

to death the deeds of the body, ye shall live. Now the works of the flesh are manifest which are these; adultery, fornication, uncleanness, lasciviousness, envyings, murder, drunkenness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions and heresies. I tell you, as I have told you in times past, that they who do such things shall NOT inherit the kingdom of heaven. They that are of Christ have crucified the flesh with the passions and lusts thereof.”

“I beseech you, therefore, brethren, by the mercies of God that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. If a man smite thee on thy right cheek, turn to him the other also. If a man sue thee at law and take away thy coat, let him have thy cloak also.”

Secondly, God demands of us a complete subjugation of that almost inborn tendency in men to covet the WORSHIP of MEN. I know of no stronger nor more persistent nature in men than this. Many of them tell you that they do not care for it, but most of them lie. If you want to find how eager men are to get the praises of others just tell someone that you heard quite a compliment passed on him. Now I don't care if you have under consideration the making of a million dollars or putting out a house that is on fire; you may even pretend to forget it and change the subject, but that person will make you remember and tell him if it takes all day. Such a thing gets above everything else in the average mind. Ev-

everywhere and in all ages men are bidding for the worship of mortals. Men have paid labor and money to get it; they have even bought it at the price of righteousness.

Now Jesus forever settled this matter on the mount with Satan when He was offered the worship of men if He would show His miraculous power by springing from the steeple of the temple into the great crowds below. The world would have adored Him. He spurned it, and thus showed us that we must never buy the homage of men. All through the Bible the saints have refused the worship offered them by men, and even the angels in heaven do likewise. Seeing this nature is so strong in us, it is no small demand that God makes when He asks that it be completely subjected to His will. By doing this we bid for the curses of a large part of mankind, as the hard lot of apostles and prophets has abundantly proven to us. To follow God as completely as He demands means almost to smother in ourselves the desire to get the praises of men.

Thirdly, God demands that we bring into complete subjection to Him our desire for EARTHLY RICHES. This seems the hardest of all. Men have compassed land and sea to get these things; they have burned the body out with toil, and traded the soul to the devil; they have taken bread from widows and orphans and disrupted kingdoms. There is nothing that man has not done and will not do to get riches. He has even called in the assassin's dagger. The strange part of all

this is that most of it has not been done to get food to keep from starving, or clothes to keep warm; it has been done largely by those who did not NEED it, and only to fulfil their desire to be rich. This spirit has such a grip on our present generation that we are literally robbing the future to get gold.

With all this in mind, it is well that we look to the one great example which God has set for us to follow. On the mountain the devil offered Jesus the kingdoms of the whole world and the glory thrown in if Jesus would stoop to evil. Jesus spurned it without a moment's hesitation.

Fourth. God demands that we spurn all OBEEDIENCE TO MAN where it will cause us to commit any evil. He tells us to "fear not him that can kill the body but afterwards has no more that he can do." Surely we are all craven slaves. Who of us but has hated himself a thousand times for doing things that we were conscious were wrong, and we did them purely through the fear of man. It is refreshing to take a glance at the saints and see Daniel spurn the decree of the world's mightiest king; to see Peter ignore the decree of the highest court against his preaching Christ, and to see Paul brave the anger of synagogues and kings.

Lastly. God demands that we turn EVERYTHING over to Him. Our bodies, our property, our souls, and our very eternal destiny. There is nothing halfway about any of it. It must be complete, or else the gift is not accepted. Of course God knows the weakness of man, and how difficult

it is for him to deliver the goods, so God has opened the door of faith, of mercy and forgiveness; He has flung wide the portals of grace so that the sternness of His demands may be possible. The SPIRIT must be completely surrendered. Often He will accept the heart offering in lieu of the body as He did in Abraham's offer of Isaac.

God demands of us self-examination—an honest and complete examination. Had you ever thought that no one is capable of examining us but ourselves. Many a human court has given a man a clean bill of health when their doing so just established him in sin that damned his soul. The Inquisition may condemn the just and acquit the evil, but its judgment won't stand a minute before God. He demands a self-examination even when we approach the Lord's table.

God demands a self-denial. It is hard for the boy to look at the big piece of pie right in reach of his hand and then to let it alone because his mother has refused it to him. But it would be much harder for him to pass it up if no one prohibited it. Self-denial is much more trying than for us to be denied by others.

But let us not leave this part of the subject without thinking of the completeness of God's PROMISES. If His demands are drastic, His promises are boundless. First of all, He promises us PARDON full and free. Sins that are crimson will be washed as white as snow, and buried forever in the tomb of forgetfulness. He promises us PEACE or happiness eternal—a kind that nothing

can take away. This is wonderful when we think that after all, most of the sins and sacrifices of man are done in his effort to find happiness. He promises us all the riches and palaces of heaven, and gives us foregleams of the glory of that world made possible to us. He promises us the fellowship and complete protection of angels even while we are here on earth, and gives us to understand that nothing can defeat the ripening and gathering of our harvest. No work is vain in the Lord. Lastly, in connection with pardon, peace and plenty, He promises us eternal life. The instinct of life is the strongest of all. No grave will yawn before us in the life to come.

2. *The completeness of the righteousness of the saints whom God has greatly honored.*

Biography and history are the most profitable studies man can engage in. He then is studying the subject of INCARNATION. Of course Christ is the one supreme biography, but all the saints teach us something.

One thing strongly impresses me as I study men. I have been associated largely with churchmen for years. I know that most everyone of them is utterly sincere; I know that in the bigger things they are completely honest; I know that if they were called upon to go to the stake and be burnt for their faith in Christ most of them would go without a murmur. This is saying much. But the thing that astounds me beyond all understanding and expression is that these same peo-

ple who would die for Christ will daily be guilty of LITTLE sins. They forget that it was the little foxes that spoiled the grapes. Big sins do not give the church much trouble. It is the thousands of little ones that pile up day by day.

My estimate is that sixty percent of the power that tramples the Sabbath under foot and thus strangles religion and the church, is made possible by church people and their children. Many of the non-church members are poor and unable to patronize these things. Thus we have a world of churchmen who while willing to die when the heroic call comes, yet they will flirt with the world in the smaller matters. All this shows that they are not as completely on the altar as God demands.

It seemed a little thing when Abraham stood before the gates of Sodom, and was offered the booty which he had risked his life to get. What was wrong in his taking it? Only heathen eyes and his own family looked on. He refused it because it involved a principle of righteousness and influence which the average man would have counted nothing.

Who would ever have known if Joseph had yielded to the strong temptation made him by Potiphars wife? To refuse to commit this secret sin meant for him not only danger of prison but of death. Think again, it was a SECRET sin. But note that God's saints have been so completely surrendered that they have refused to commit sins that no eyes of man could see. They made no

halfway surrender to God. Oh that men could catch the force of such example!

Moses "voluntarily" gave up most everything that the devil offered Jesus on the mount. He gave this up after he had been used to it for forty years, and when his very life had been woven into it. He gave up what men sell their bodies and souls to get. His act was among the heroic things which Christians must sometimes do. Daniel and the Hebrew children laid their freedom and life on the altar when they could have found every excuse for not doing so. They could easily have deceived the Babylonians and dodged their plight. But a principle was involved—a principle of influence. They knew that no man lives or dies to himself.

Elisha refused the gifts of Naaman, Jesus the kingdoms of the world, the widow put in her mite, the woman broke the alabaster box, the publican smote his breast and acknowledged his weakness. In all these cases that God has placed upon the stage, together with many more, there is a striking fact that it seems most men have overlooked. This is that most of these deeds were done by the saints in the course of common life, and not under the stress of heroic danger. Get this clearly in mind. On it hangs destiny. Many people can be roused to heroic things by the tocsins of war, but God honors the heroes of peace and deeds done in the monotony of life.

3. *Some ways in which we trifle with spiritual duty.*

One thing that never fails to interest us in studying nature, and that is that the bird builds its nest the first year just as perfectly as it does the last year of its life. The birds in the ark with Noah built their nests no better and no worse than the birds of today. There is no progress with the bird. The same seems to be true with all the animal creation.

But when we come to study man we are startled by the difference. He is born the most helpless creature in the world. A chicken is of more power at first. Man at birth is quite a POSSIBILITY but this is all that can be said. With all the sweetness of the babe, yet it hasn't even the instinct of the animal to protect it, nor the power of the animal to deny the deadly lusts couched in its bosom. It is a liability for somebody. Its bark of life is headed for rocks and storms if left alone.

Even if the babe does have a sweet spirit, let it never be forgotten that it is in spiritual matters that the greatest danger lies. If left alone, the sweetness will give way to lust, and lust will end in death. Every man at some time must be born from above. That is, he must have the spiritual birth. In all this I am trying to say that man is the one incomplete creature. He is still being hammered out on the anvil of God. He indeed has duties to his bodies, but everything teaches that his greatest duties are to the upbuilding of his SPIRIT. There is no comparison of the impor-

tance. When this is so unquestionably true, it causes wonder that man is so prone to trifle with his spiritual duty.

I know that religion has its flood-tides and its ebb-tides. Behold the cathedrals and the Crusades. The great cathedrals were built in the flood-tides of devotion to the church. Kings and peasants vied with each other in giving. The Crusades broke the alabaster box of life. We have lately seen the ebb-tide of religion when Germany tried to tear down the cathedrals, and enthrone materialism. What we need, and what God asks, is that men attend to spiritual duty without the urge of the flood-tides, or the depression of these ebb-tides. The saints moved on majestically the same through both. This is God's kind of man. This is the man who reaches the goal of life.

But what does it mean to trifle with a thing! The dictionary says that it means to make a thing of "no moment; something unimportant." The word "trifle" comes from a word that in the course of its evolution has meant both MOCKERY and FUN-MAKING. But have we trifled with spiritual duty? As the first proof, I point you to the lack of spirituality among men now. It is the talk of saints and sinners. Everybody can see it. The spirit of man has withered. As a second proof, I point you to the little knowledge that we have of spiritual things at present. Of course there is lots of talk of psychic laws, and psychology is a part of our school course, but close observation leads me to believe that men study psychology and

know less about it than they ever did. I judge this from the deeds of men, and the institutions which they foster. The SOUL product of the present time proves my contention.

The spirit of man is his eternal part; God makes it all important; it deserves first consideration. Today its freedom and joy is gone to keep up those conveniences which minister to the body. We trifle with the very laws that make the spirit grow. Or else we ignore it altogether. Yet God tells us to work out our salvation with fear and trembling. There is no trifling in this.

Aside from the mere handful of faithful churchmen, where is the man or woman who is not trifling with his soul? The church and its work is made a mere trifle in the lives of most men. Yet the church represents God's own wisdom in things He considered necessary for the spirit's growth. The church should hold a higher place in men's lives than their daily business. I don't mean this in any fanatical sense, or that men should hang around the church all the time. I think the church has too many services now. But I do mean that men should go at least once a Sunday except when other more worthy things would keep them away. The attendance and interest which three-fourths of our church people have and show is nothing but a mere trifle when compared to their interest in other things. Who will deny this?

Men trifle with their spiritual duty in the matter of GIVING. It is a well known fact in all life that the soul which receives and does not give be-

comes stagnant. Jesus touched this when He said it is more blessed to give than to receive. Yet if the average churchman would only put down in black and white what he gives to the church each year, and compare it with his cigar, tobacco, chewing-gum and cold drink bill, he would be ashamed of himself. The movie bill of church people would now almost furnish power to convert the heathen world. When I speak of church people here, I do not mean to excuse the worldlians. They are in a far worse plight than churchmen who trifle. They are rebels against the Almighty. Heaven and earth looks with contempt upon the man who won't try. A trifle is better than nothing.

An evangelist who had got into debt, with a big family to support, told me the following incident in his life. Whether he got into debt carelessly does not destroy the force of this illustration. He was holding a meeting in Texas, and during the meeting converted the son and daughter of a very wealthy man. The children had been so wayward that the father was overjoyed, and invited the preacher to dine with him. After dinner they were on the veranda talking. The wealthy man said to the preacher:

"Brother Blank, I heard you say in a sermon the other night that you felt compelled to quit preaching for at least a while, to make money to pay up some honest debts that you owe. Now do not think of doing that. Your influence is too great for good. Look what you have done for me

in converting my children. I cannot find words to tell you how much I owe you. You keep on preaching, and people will help you pay your debts. I will help you myself."

This man was worth a hundred thousand dollars, and Blank said he began to swell in soul as he saw in imagination most of his debts cancelled. He said the man reached in his pocket, took out a pocketbook with a roll of bills, looked through them, seemed unsatisfied. The preacher swelled all the more as the wealthy man put the bills back into his pocket. Visions of a check arose. The man put his hands into his pocket, took out a FIFTY CENT piece and handed it to the preacher with these words:

"Here, Brother Blank, people will help you. Take this, and when you get a few thousand other men, among the many thousands you preach to, to do the same, your debts will all be gone."

The preacher said he had never felt quite so much like knocking a man down as he did just then. I well know that this is an uncommon illustration, but I declare it does not over picture the way people trifle in their gifts to the spiritual forces of life. The average man will spend thousands for his body, and pennies for his soul. The widow did not trifle when she put in her mite.

We may have a sort of pity for monks, hermits, crusaders and martyrs of the dark ages, but they certainly have a lesson of devotion to teach us. Cyrus Field said that he felt almost criminal when he thought of how much he had been away from

his family, often almost lost in the wilds of the north that he might carry out his passion to lay the Atlantic cable. He spent fortunes, and kept up spirit when the cable broke again and again, and even nations lost heart. But he persevered until the message was sent across, the victory won, and then he saw that he had fought a worthwhile fight. The fight to establish communication between the soul and God is of vastly more importance than the laying of that cable. We must not trifle. If we do so we are flirting with death. We are more foolish than the man who would dance and dare in No Man's Land, or would sing silly songs as he pulled his skiff across the suction of the Niagara. The importance of spiritual things has been well put by Shakespeare, I think. He says:

"Leave NOW to dogs and apes; man has forever."

Mr. Bryan said that he did not feel himself growing old, but he had already begun to count the YEARS, and that after awhile he would begin to count the DAYS. Let me add that there will come a time when somebody else will count the HOURS for us. Then when eternity looms just ahead, what if we have trifled in the things that it sets value upon?

HUMAN NATURE.

"Ye know not what manner of spirit ye are of."
Luke 9:55.

It is a great thing to know OURSELVES. That is a part of what it means to know God, because we are made in His image. When I let the contract for the publishing of this book I did not have the manuscript prepared. I would not have dared do such a thing had I not known my spirit. Of course I had notes prepared which I had collected through the years, but when the contract was let I did not even have an interest in writing. I knew that I could in a few hours throw myself into it, and working under the inspiration of pressure, do a better work than to do it by piece-meal.

If the young man dead in love is about to lose his sweetheart, and feels like committing suicide; feels that he will die if he does not get the one he craves; if he only knew that a change of environment, association with other girls, and time would set him right, he would take courage. The mother bending over the casket of her loved one, and holding her breast to keep her heart from bursting, does not see how she can ever feel different. But time is a great healer.

We can be masters of ourselves, but we have got to know ourselves first. Cassius said to Brutus, "The fault, dear Brutus, is not in our stars, but in ourselves that we are underlings." My new type-

writer got out of fix the other day, and I worried for two hours over it. Finally I telephoned to the company and had them send a man out. He looked a half minute, put a slight pressure on a certain tiny spring, put a drop of oil on it, and was gone in five minutes from the time he rang my bell. The difference was that he KNEW and I didn't. Never did a man study a more useful subject than that of human nature. This applies to both body and soul, and especially the latter. The horse is a slave because he does not know his power. Men who pity the horse are greater slaves than he because they do not know their power. In this sermon let us view the subject from the following angles:

1. *Human nature cannot be AWED, PERSECUTED nor PAGEANTED into submission.*
2. *The tendency of human nature to AMALGAMATE.*
3. *Miscellaneous facts about human nature.*

1. *Human nature cannot be awed, persecuted nor pageanted into submission.*

The disciples had just made two fatal mistakes that led Jesus to utter the words of my text. They were trying to stem the tide of nature, a thing that Jesus knew was defeat. Just before this, they had disputed about who should be the greatest in the kingdom of heaven. They were thinking of office, of servants, of power, of riches, of kingdoms and thrones. This was PAGEANT.

It was their idea of ascendancy. Jesus rebuked them by taking the little child with its helplessness and humility, and freedom from all earthly cravings. They seemed satisfied for a while.

As they travelled towards Jerusalem, a certain village of the Samaritans refused to allow Jesus to enter it. The disciples were so angry that they asked Jesus if they should bid fire to come down from heaven and destroy these Samaritans. This was an effort to overcome man by PERSECUTION. It was then that Jesus told them that they did not know the spirit of which man is made. They were taking the wrong course.

Human nature is such that it cannot be awed into submission. National governments have tried this ever since the world began. Palaces and court customs, and armies have been used to awe subjects into submission. It succeeds only for a very brief season. Possibly Rome tried this beyond all other nations. But ever in her subjects there was being kindled higher the smoldering fires of hate and disgust. Subjects who obey through the force of awe are always waiting for the chance to wield the dagger, or start the revolution. When simplicity and humility are overlooked then there can be no submission. A government by AWE runs athwart the tides of nature. The whole of history is a witness of its failure. It seems that man will never learn this. Every ambitious ruler wants to try it over. Somehow he feels that it will work in his case; that maybe human nature has changed. Let the

Kaiser be our latest witness that it has not changed. He disgusted the world, and unsheathed the daggers of twenty nations when he attempted to awe mankind by might and power. When his cause was wrecked on the western battle front, almost every race of man was arrayed against him. And thus it has ever been.

Standing in striking contrast to all this show and awe which the kings of the world have used, is the humble Jesus. The Jews thought that He should come to the world heralded by trumpets, escorted by angels, accompanied by armies, and with the sword to strike down the tyrants of all the earth. When He came as the babe of a humble woman, too poor to get lodging in an inn, and forced to be cradled in a horse's trough, without wealth, and during His ministry without a home; persecuted, silent, led at last to a mock trial, the cross with thieves as His companions, and finally to the grave; this was more than the Jews could see through; it was not man's way of looking at things. It did not have power and pageant enough to it.

Since those days kings have tried awe and pageant and iron laws, but in the very soil where their thrones have crumbled, the kingdom of Jesus has moved on. He has gathered glory and power out of the fall of nations and the lapse of ages, until today more people bow at His feet than were ever included in the dreams of Nebuchadnezzar or Cæsar or Napoleon. Jesus alone knew human na-

ture; He alone gave a teaching that fits it everywhere.

The disciples wanted to call down fire and destroy the Samaritans, but Jesus knew that human nature is not conquered by persecution. There is no more perfect saying than "the blood of the martyr becomes the seed of the cause." When I was younger I used to almost shiver as I read the history of the early church. What an awful time it had. The early Christians were mostly among the poor and the slaves. They held their meetings in secret a great part of the time. They were imprisoned and whipped; they were thrown to the wild beast in the Roman arena; they were covered with tar and set on fire; they were drawn with pinchers and sawn asunder. The devil's genius was exhausted in torturing them. I used to shiver and wonder why the church was not killed in its infancy. But that was when I did not know human nature as well as I do now.

It was under just this condition that the church had its most healthy growth! The most difficult of all times to live a Christian is in times like these when we meet no persecution. Both of these are strange facts, but they grow out of human nature.

There is a tendency in almost every young man to feel that he can bluff and bulldoze his way through the world. There is a feeling among girls and boys that by dress and show they can gain standing. Sad to say, this feeling is not held alone by young folk; some *never* get beyond it.

But these things are only the husks, the very ones who trust in them, demand something else in others.

Persecution, awe and pageant work *nowhere*. I have seen it tried in modern revival work where one religious people sought to oust another by persecution and fighting. The persecuted nearly always comes out the victor—whether they are right or wrong. Jesus refused to take the SWORD against EVEN sinners.

Solomon tried pageant to awe his people, but he planted thereby a volcano under his kingdom. Nebuchadnezzar built Babylon and the hanging Gardens, but God sent him out to bed with the beasts of the field that he might learn some sense. Rome tried to kill the church with the sword, but it paved the way for the dethronement of all her other gods. These things fail because they do not reckon with human nature, and this does not change in its primal sense. Every man will fail who tries to stem its tide. Two days ago I stood with the life guard in the tower above the falls of the Ohio. A watch is kept day and night because no skiff can stem that tide in certain places. There are falls in human nature. Would that men would learn them!

2. *The tendency of human nature to AMALGAMATE.*

Every observer knows that there are city ways, small town ways, country ways; there are American ways, English ways, Italian ways, Chinese ways and African ways; there are politician ways,

preacher ways, lawyer ways; there are landlord ways and tenant ways; there are rich ways and poor people's ways.

This is just a way of putting the fact that human nature is so constituted that it becomes like what it associates with. I have seen Americans work in a Jew store until they almost looked like Jews. The gospel deals with this power of association in a thousand lights and shadows.

More people have gone down in trying to stem this tide than by running amuck of any other law of nature. Somehow each man thinks that it will not hold good in his case, and that he will not yield to his associates. Lot felt strong as he pitched his tent under the glories of Sodom. He probably felt a little sorry for old Abraham who dwelt in the hills. I take it that the reader knows so well the sad sequel of Lot's history, and that of his family, I will not repeat it here. Solomon felt that somehow the strength of Israel would not be shaken if he did allow his heathen wives to build altars to the gods of the nations from whence they came. But now we know that Israel did fall.

The Prodigal thought to stem this tide, but he found himself imitating others until he came to rags and beggary. None but the Spirit-filled man is safe under the influence of evil companions. Gradually and almost imperceptibly we will find ourselves thinking and doing as our companions do. It seems a great pity that each life will persist in proving this out for itself when the Bible

and history already point to the wrecks beneath the falls.

It is futile for man to try to run counter to his nature. This is but a way of fighting God. Over the country we have a chain of stores called "Piggly Wiggly" groceries. They have been eminently successful because they struck two chords in human nature that responded. One is PRICE and the other is FREEDOM in the store. They sell cheaper because they have no clerks, and each customer has freedom because he takes his basket, selects what he wants from things that are all priced, then comes by the cashier and pays. We have in this city and around it a chain of sixty stores called the "Quaker Maid" groceries. They are successful because being "cash and carry" they can sell cheaper. The owners have struck the PRICE chord in the human heart.

So it is that every man who sticks closest to nature, whether it be in health, wealth or spirituality, he is the man who succeeds. Of course I am not here discussing the subject of the natural man whom the Bible declares cannot receive the things of the Spirit. I take it that my reader understands my trend well enough that I won't discuss that here. The saloon, cigarette maker, brewer and all their like, have succeeded—in their way—because they struck a chord in human nature, but it is preying on the tendency of the flesh to lust. The last one of them are ghouls that are worse than grave robbers.

There are some natures in us that we may not

be able to explain, but we must reckon with them nevertheless. Take a Sears-Roebuck catalog and look through it. Note that no price is printed in even figures. If a thing is \$4, it will be printed \$3.98. Now in one case this amounts to but little extra work, but every printer and typesetter knows that in a catalog of 1,600 pages and with maybe five hundred prices on a single page, it means a lot of work and cost. Yet Sears-Roebuck finds that it pays in dollars, both to cut the price two cents and to pay the extra cost of printing. But why? Well, maybe none of us know exactly, but we just know that a man will buy a thing at \$3.98 when he would not look at it for \$4. He will get mad at the merchant who asks him \$4, walk ten blocks, or else pay his car fare, to get where he can buy it for \$3.98. It is just nature, and Sears-Roebuck have learned to respect it even though it costs much to do so. It costs more NOT to respect it. So whenever we fail to learn the spirit that is in us, as my text indicates, we pay the full price for our mistake.

3. *Miscellaneous facts about human nature.*

There are some natures in us that we must watch and SMOTHER just as we must respect others. Did you ever notice how a thing thrills you the first time you see it, or read it, or possess it? Ten years from the day you first saw it, it may be as valuable as it ever was, but it produces no thrill. Why is this? It arises from a tendency in our natures to become TIRED of a thing. The gospel is just as true today as it was

on the day of Pentecost. Yet a sermon of a few minutes then converted three thousand; now sometimes it takes three thousand sermons to convert one. Why the difference? Simply because men have let the gospel become common. This is a nature in us that we must fight. We must select the things that are true and best, and we must cultivate them until they will thrill us. I am thrilled more by the gospel now than I was ten years ago. This is because I have thought on it, tested it and learned more about it.

There is a nature in man that makes him HOLD TO OLD THINGS whether they be good, or bad, or out of date. The gospel met its hardest battle with the Jews who refused to give up the law of Moses. On our coat sleeves are two or three buttons. These buttons were first put on coats when they were buttoned at the wrist. Now the need for them has been gone for an age, and yet they are put there just because it is a custom. Everybody knows they are useless and in the way.

Let every man be careful and prayerful how he starts a custom or builds up an organization. He is either bringing freedom or building a prison for his fellowman. Men simply don't know how to turn things loose. This is a great trait when the things are right, but the devil profits when they are bad.

There is a nature in us to be affected by things purely SENTIMENTAL when we would think that only the practical would so affect us. Delia Laughlin, a New York girl, was driven from home

by her father. She went to the slums and soon got so she could curse louder and drink more than the worst. One day Mrs. Whittemore, a Hope Mission worker, met her and gave her a coin and a white rose, with an invitation to the better life. The girl took the coin and got drunk. She lay for forty-eight hours to sleep off the drunken debauch, then looked at the white rose she had put in a vase. It spoke to her of the better life and led to her conversion, and faithful work unto the end of her life. We are built so that the sentimental speaks to us. This age is too practical.

We are wonderfully and curiously made, but we must take account of how we are made if we hope for the goal of life. There is a nature in us that makes it impossible for us to serve two masters. The wrecks of the souls of men are mute witnesses of the folly of those who will not respect this law.

We are built so that we become satiated with a thing. The stomach will digest a quart, but if two quarts are put into it, it will throw both of them up. The church has overstepped this law and suffered for it. It has put in too many services, and hence taken the keen edge off of all. The whole world in every line has trodden upon this law of nature. Men are simply surfeited in everything now. That is why they are taking such little interest. We must get back to the simple life. We are built so that riches will not satisfy.

We must learn ourselves. There are food experts who say that if a man is fed right he will be good. There are health faddists who say that

if we keep him healthy he will be good. There are socialists who say that if we will divide up all the property in equal shares to each man then he will be good. Robert Owen, the infidel philosopher, said that if his twelve laws were put in operation they would make a perfect human society. He tried them and they failed so completely that it was amusing. Some men have sought the cure of human ills in anarchy, others in law. Some have sought it in riches, others in poverty; some in society, others in monasticism; some in work, others in leisure. None of these men reckon with human nature. The lichens may grow on the bare rocks of the north, but the cotton will not. Such is not its nature.

The patent office at Washington with its thousands of models of machines that have failed when put to the test, is a mute witness of the failure of things that do not reckon with the laws of nature. The Bible makes provisions for the forgetful nature in man by its feasts, its weekly services, its communion, baptism and preaching. It makes provision for his inability to follow but one thing, by giving him the greatest and best, and commanding him to follow that alone. It provides against his nature to let things become common and uninteresting, by giving him a Bible that unfolds new wonders every time he sincerely approaches it, and also by giving him a natural world where everything is an eloquent sermon. It provides against man's tendency to amalgamate with evil by calling him apart from the world,

and giving him the church. It provides for his changeless nature by giving him a changeless gospel that fits every condition, and satisfies every hope. It provides for his God-imagined soul by giving him a boundless universe in which to grow, and a deathless life to enjoy. There is NOTHING outside of the gospel.

Man has his own nature now that he must reckon with. There is a divine nature and an angelic nature that the Bible talks about. Whatever nature man may have in the future, I am glad he has one now that in some ways sin cannot defeat. Saul could not be so evil as to defeat his son Jonathan, and David could not be so righteous as to insure Absalom against sin. Without attempting to discuss those strange cases where children seem born in defeat, I believe that God gives every man a chance.

HUMAN NATURE.

"And God created man in his own image." Gen. 1:27.

1. *The stability of human nature.*
2. *Some facts about human nature that everybody should know.*

Every observer must have noticed that there are certain things that STAY. Take for example the common BROOM. One of the biggest and most persistent jobs of life is the fighting of dust. A lot of genius has given much time to invent an instrument or machine that will eliminate it. Agents have kept the roads hot with everything in the line of dust fighters from liquids to electric vacuum cleaners. Their eloquence has made the welkin ring, as each one proved that he had the one and only dust annihilator. That the problem of cleaning could now be classed with the embalmed dead. That generations to come would want nothing else but his preparation or his machine.

But let the reader note that through it all the old broom has held its place. Even with electric cleaners in most homes, the sale of brooms seems to increase. Its death hour has been often set by many an enthusiastic agent. But it lives after he has quit business. It is interesting to ask why this is so. We gain our greatest lessons from commonplace things. If we learn why the broom has stayed, we may solve a great truth.

Let us note the simplicity of the broom. One does not have to haul water, build a fire and get up steam when he wants to use it. It does not have to be oiled and put away when he is through with it. There are no garage or gasoline bills. It is not necessary to invite the neighbors in to have a working in order to use it. It is harmless, and never kicks, shoots, cuts, or back-fires. It hasn't even the disadvantage of a new pair of shoes—it does not have to be broken in. It serves as a club that, even used on the husband, appeases the feminine anger with no deadly hurt to weep over afterwards. Even if a lawsuit arises, the wife can plead the unwritten law of her right to sweep the dust off her husband's clothes, and thus have the case thrown out of court. The broom is perfect to sweep out the cats, dogs and chickens without committing murder, yet giving a good scare. It will be much easier to tell what the broom isn't good for than to tell what it is good for. So far as I can think it lacks only one thing of being perfect, and that is it cannot take up dust without raising it. Why has the broom stayed in spite of all its competitors, that is the question? The answer is that it FITS HUMAN NATURE.

HUMAN NATURE. Now I have started you out on a big question. Let me explain just what I mean by nature. God made some things subject to the law of evolution. Take the wild rose for example. No uninitiated one would guess that the wild rose and the American beauty are from the same parent stock. But God put into the wild

rose a POSSIBILITY. Man can work on that possibility and bring it out wonderfully. But while the wild rose is subject to such an evolution, yet there are bounds that it cannot pass. No one yet has ever been able to develop the rose into a Morning Glory. Under the right processes of time and nature it is said that charcoal can be changed into diamond, but a diamond cannot be changed into a Honey Suckle. I mean by nature then the laws that God placed around things. This may be a law that makes them evolve or else be unchangeable.

The first important point I would like to make is that nature must be RECKONED with in all our plans and inventions. I have said that the broom stays because it fits in with nature. Let every man know that when he runs athwart the tides of nature, he is defeated before he begins. It matters not whether that opposition is in the form of some machine invented, or whether it is some plan in the church for the saving of men. He might as well plant corn and expect to reap wheat. The fact that men are very prone, especially now, to try and overleap these tides of nature makes this subject one of the most vital ever studied. I covet the reader's close and sympathetic attention.

The second purpose I have in this discourse is to show that the GOSPEL, and the gospel alone, is the only thing that fits human nature everywhere and at all times. It is the only place that a man will grow. In the gospel man can develop

to the fulness of his possibility; every moment outside of the gospel, is spent on the downward road. I will meet the world on this proposition. In Christ alone are men made full. There is no other name given under heaven wherein men can be saved. If need be, I will leave the Bible out and prove this by science and history.

1. *The STABILITY of human nature.*

My reader may first want to know why the subject of the stability of human nature is important. Let me show that just now it is transcendently important. Myriads of people now are acting on the assumption that human nature has changed and is changing. This belief that it has changed has made them take liberties with the ancient landmarks. Not even the Bible has escaped. These people claim that many of our old and sacred things have been OUTGROWN because men have changed. It is claimed by many, and thought by more, that men have got beyond the need of baptism, the Lord's supper, the Sabbath, church going, singing, prayer, and that even the Bible itself is an outgrown book. Now if this is true, I would like to be the first one to embrace it, and if it is a lie, I would like to get the first stroke into its ribs. That it is a lie, fostered in the bottomless pit of ignorance, is proclaimed by everything in the Bible, in earth, sky and sea, hence this sermon.

Men have not outgrown the gospel, because human nature in its primal sense has not changed one iota since the world began that we have any

evidence to prove. Let me make myself clear here. INDIVIDUALS change, but not primal nature in man. That individuals change is quite evident. There is a great evolution in a man between the cradle and the grave; there is a greater change POSSIBLE. I do not mean that men do not change. I say that primal nature in them does not change, and that it takes the same PRINCIPLES that it has always taken to develop them into the right kind of men.

Every child born is RAW material, I do not care whether he is the son of the savage or of a philosopher. Within reasonable limits, it does not seem to matter much either what his parents are. Those who claim that nature is evolving, and that men are outgrowing the need of certain things, ought to explain certain mysteries. One of them is that it is a common occurrence for the children of exceptionally bright and learned people to be weak both physically and mentally. Also explain why it is that many leaders of history have come from parents of neither education nor ability. If such was the fact just now and then, it would not demand so much attention, but it occurs and has occurred very often. The Greeks were known as the learned race for generations and centuries. They even thought so much of themselves that they called everybody else a Barbarian. Now for more than a thousand years they have been peanut and candy sellers, and hardly known in the world's affairs. A great part of our most astute laws were copied from the

Romans of two thousand years ago. They then led the vanguard of the world. Now they have for ages been called Dagoes, and have spent their time in almost childish pursuits. The Egyptians of five thousand years ago learned secrets that we have not been able to keep, much less learn. The Babylonians could temper copper much the same as we do steel.

Whenever men get so educated in the wisdom of this world that they think they have outgrown the commands of God, and so remove His ancient landmarks, then the hour of their doom has struck. There has been no change in primal nature of man. It takes the same principles to develop him rightly now that it did in the beginning of time. When history first lifts the curtains and lets us see man, there were wise men and cave dwellers. We still have both. I will obligate myself to find five thousand people in this city who are less brainy than the cave dwellers. I will find the same number that are as mean. Few poets surpass Homer and Virgil. Much of our philosophy is borrowed from the men of three and five thousand years ago.

Man is a product of INSTITUTIONS, CUSTOMS AND BELIEFS. Make them right and you will find philosophers in the dawn of time; make them wrong, and you will find knaves and idiots in the twentieth century. The gospel is the only thing that makes a right soil in which man can grow. Some less thoughtful reader may say that they did not have the gospel in some of the

times of which I speak. The gospel is truth. Jesus never taught a thing because it was new, but because it was true. A great many of His teachings can be paralleled in the dawn of history. The point I make is that men developed in those times to a good or bad estate just in so far as they approached to, or receded from, the principles He taught.

There is a widespread idea that the world is growing better. When pressed to the wall, these fellows who so contend, always mean that human nature is being changed for the better. But let it be ever remembered that the world grows better only when institutions, customs and beliefs are such as to make it better. Change them, and see where it goes to, and how quick it gets there. Take away the culture that has changed the wild rose into an American Beauty, and see how quickly it will revert to type. Now here is the very point I am trying to make. When a nation or a world grows better it does so by the power of the principles of the gospel, whether it is called the gospel or not. Take away the power that elevated it, and it will soon revert to type.

I feel glad that the evolutionary tendency in man is not so great as some people used to think and teach that it is. I fear that if it were as subject to evolution as they thought, that most of the evolution would be DOWNWARD. I am glad that God planted His image in the FIRST man, and that He planted it in the LAST one. It takes the right environment and the Spirit of God to

let this image unfold into eternal and upward wonders, as the acorn unfolds into the oak. We need great care in teaching the doctrine that men have outgrown certain things when we mean by that that one BABE differs in its nature from another babe.

Just where the brains are located in these fellows who are always arguing this change business is a great mystery to me. Just now we are having a sample of their theory well sampled. I refer to some of our labor agitators who never knew a moment's satisfaction in their lives. They have clamored for shorter hours and more pay until they have thrown the world almost into anarchy. Some of them are saying now that they do not care to get the hours fewer than six to eight per day because the workmen are not yet READY for it. Now I do not see but one meaning to this, and that is that the laborer will evolve until he does get ready for it. These agitators have succeeded in getting the hours down to six and eight, and in many cases a half holiday per week. They ease the employer by telling him that men will be fresh and do more work in eight hours than they will in ten or twelve. They say that a man will do more work in five and one-half days than he will in six. And that he will use his extra leisure for self-improvement, and to be with his family.

This theory has now been tested. Instead of extra leisure bringing production up, it has sent it down; instead of extra leisure keeping a man

with his family it has sent him to the brothel; instead of self-improvement, it has degraded him. The biggest problem that confronts the material world today is to get an HONEST day's labor out of the average workman. The extra leisure question is one of the big problems that confronts manufacturers now. They are finding out that it takes most of Monday to get over the effect of the extra holiday on Saturday.

I say getting ready for a thing! An INDIVIDUAL may be got ready for a thing, but he doesn't transmit that readiness to his offspring, and if he leaves off the thing that got HIM ready, let him be sure that his baby will soon revert to the old type. We cannot cross the tides of nature. Every man and every nation that has tried it has either swamped itself or somebody else. This leads me to discuss,

2. *Some facts about human nature that everybody should know.*

Yesterday I went into the great power house here that furnishes electricity for three cities. I went into what I call the "danger room" and saw the flat copper transmitters over which all the mighty current was travelling unseen. I asked my attendant what would happen if I should touch one of them. He replied that I would never know what would happen. I could scarcely believe that I was standing so near death, yet so safe. And why was I safe? Because men know the laws of electricity. They know that it is not fickle; that if you keep its laws it will do your

hardest work and be your slave, but if you break its laws it will send you to eternity so quickly that it seems almost endowed with anger.

The same illustrates the laws of human nature, and our need to know them. The man who either builds a machine or an institution, or promulgates a doctrine that runs athwart the primal tides of nature, is doomed to failure before he begins. There are some outstanding laws of human nature that everyone should know as well as he knows his alphabet. And yet the greater number never acts upon them, even if they know or think about them. Follow me closely as I mention some of them.

First, there is the nature in mankind to do what it does in WAVES. Sometimes we call this the tendency to do this by "extremes." Most everyone seems to faintly recognize this nature in man, yet few apply it to actual helpfulness. But you ask what good is there in knowing this. It may have everything to do with our happiness whether we are good or evil. If we are good, and are always solicitous about the advance of righteousness, there are times when all mankind seems to sell itself out to the devil. If the man who hungers for the right does not know this WAVE tendency in man's nature, he is apt to get discouraged and, like Elijah, hide himself under the Juniper tree. He is apt to quit entirely, and lose all of his joy. But if he knows this tendency, it teaches him to expect the unexpected. When man gets to his worst, the man who knows this

tendency in human nature expects him to flop over and be his BEST. A knowledge of this point about human nature is not only necessary to our happiness and our encouragement to work on under difficulties, but it helps to eliminate false prophets. Every observing man has noted that we always have men who are prophesying on both sides of the question. For example, just before this war broke out men of all classes, preachers, teachers, editors and laymen were writing that the world had so advanced in goodness and knowledge that a great war would be impossible. Then the clap came from the clear sky, and the irony of fate made the first gun to fire almost under the shadow of the great Peace palace! Some of us who studied the undercurrents of the Bible and nature saw that something like it was bound to occur. The law of sowing and reaping would bring it.

This tendency to do things by extremes has always made man do the very thing that was not expected of him. Just here it is well to show WHY he does this. It arises from two causes. The first one is his nature to grow TIRED of a thing, and then his tendency to break away from that thing and follow the CROWD. This keeps him forever swinging like the pendulum of a clock. This is very often found in individual lives, but it does not matter so much that way. When it is found in states and organizations it does its hurt or its healing. Let me give a few examples from history.

Take it in the realm of religion and morals. During the Puritan age in England, at the time when John Milton lived, people were so religious that it was thought almost a mortal sin to even chop kindling on Sunday. Almost a smile was prohibited. Of course they went to extremes. They did not strike the free and happy medium that the gospel teaches. The gospel alone is the Fountain of Youth, the Golden Fleece, the Philosopher's Stone; it mingles joy and mourning, freedom and bondage, labor and love in balanced proportions. At this period men were so extremely good that, as far as England was concerned, it looked like the battle of the church was won. Men prayed as they went to battle. God was acknowledged King.

Then the unexpected happened for those who did not know the WAVE tendency in human nature. The next age of England under the restored Stuarts was the most ungodly age that England had ever known. The historian Meyers writes of it: "Faith gave place to infidelity, sobriety to drunkenness, purity to profligacy, economy to extravagance, Bible-study, psalm singing and exhorting gave place to theater going, profanity and carousing. Even the literature of the age is almost licentious."

This was the natural swing from the extreme of Puritanism which taught that sculpture was idolatrous, that it was irreligious to eat mince pie, and that colors in dress were incompatible with the seriousness of life. They forgot Joseph's

coat of many colors that the God-chosen old Jacob made.

Let us watch England a little further. She at last grew sick and tired of this ungodliness, and just when the saints were about to take to the shade of the Juniper tree and quit, thinking that the world had been sold to the devil, lo and behold, England moved out of this into the age of John Wesley when men got so religious again that they went into trances, and had heavenly visions. Needless to say, the saints took heart again. The next generation or so saw the high tides of religion.

Let us view our own country. This country was settled by religionists. When men glibly talk about what is American remember that if there is anything that can be distinctly called American it is the religious spirit. All of our first great colleges were founded by the church, and in the name of the church. This lasted for a long time after the settlement of the country. But look at the time during the Revolutionary War. Let us not imagine that everybody prayed like George Washington. It has been said that at that period thinking men were fearful that the whole country was going to infidelity. This was at the time when the writings of Voltaire were withering the world, and at the time when Thomas Paine turned loose his Age of Reason. Church people were pained no little. If they had known that everlasting tendency to extremes in mortal man they would have been less pained. Begin-

ning about the year 1800 there came a wave of religious fervor over us that swept almost everything before it. Even in this, what was then the western country, camp meetings were so attended that they sometimes had to break up for lack of food in the community. Men went into trances and saw visions. This tide of religion continued until the Civil War. Even in the fifties Charles Finney was shaking the nation with revivals.

But when the Civil War came and destroyed the homes and property of the people, they were forced to turn their attention to MATERIAL things once more. By doing so they got in love with gold, silver, and real estate. The commercial spirit gripped them, and swept in wider and wider circles clear on to the present day. Commercialism has become the talk of the times. Everything is now measured by it. Even the rights of the unborn are trampled upon to get gold. We are on the crest of the wave. But every observing man has begun to see signs and to hear sighs. People even who are gripped by the commercial spirit are getting disgusted with it. They feel that there is something better. They have learned that money does not bring pleasure nor rest. That the pursuit of it is a life wasted. Many money-mad men today would almost trade places with Lazarus. They are feeling that materialism lies at the root of all this unrest and anarchy. They are right. If they had known history and the Bible they would have known be-

fore they started the pursuit of gold what the issue would be.

This wave tendency in man forms an interesting study. France went from the age that was so devoted to religion as to build the cathedrals and furnish men and money for the Crusades, to the Age of the French Revolution when men got so irreligious as to make an effort to blot the name of God and religion from the face of the earth! And thus we see men swinging from the intensely social spirit of the early church—a spirit that made them sell their property and live together. Right out of this they flung themselves into Monasticism where every man tried to live ALONE. An age of selfishness merged into the age of Chivalry, and then Chivalry was turned into greed and highway robbery!

With wider sweeps we find this tendency still in man. For ages the Roman and Greeks were energetic, conquering and warlike people; then suddenly they lost heart and became peanut sellers and fruit venders. There is something tremendous to me in the irony of history!

I have tried to make two points in this sermon. The first is that human nature in its primal sense does not, and has not changed. That we have not outgrown the ancient landmarks. That it takes the same principles today to develop the soul that it took in the infancy of the world. Note that I have said "principles." There may be some change in the application of principles. The second point I have sought to make is, that Man has

a tendency to go in waves. Knowing this, we are put on our guard, and are taught to expect the unexpected. It will keep us from becoming discouraged or false prophets.

While the primal nature of man does not change, yet it can be truly said that man is fickle and changeful. Meanwhile, Jesus is the same yesterday, today and forever. The sun pursues his course; seedtime and harvest, summer and winter remain. It will do fickle man good to look upon the unchanging things of God. In these he will find strength, and rest and peace.

THE AFTERMATH.

“No chastening for the present seemeth to be joyous, but grievous: nevertheless afterwards it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby.” Heb. 12:11.

In this sermon I want to introduce my reader to a word. It is a perfectly good word that can be found in any dictionary, and yet it is rarely used, and but little known. There are a few words that carry a meaning clear to the soul, that take on a sort of ghostly nature towards us. They are like Banco's ghost, they will not down. In our arm there is a very tiny spot called our “funny bone.” Everyone knows the sensation created by touching this. Now there are places in our SOUL that only some things are able to touch. The class of words about which I speak touches these places. The one I want to introduce you to today is the word AFTERMATH. It is very simple in its meaning. It merely means the “after-mowing” or “after harvest.” It is the crop we reap after the first crop has been taken off.

A familiar illustration of this will be grasped by those familiar with tobacco culture. If a tobacco crop is cut early, a second crop often gets large enough to reap before frost. In clover raising, a second crop is most always reaped. This is true in many other things. This second crop is the aftermath.

With this thought in mind take a look at my text. In it are plainly indicated a first and a second harvest. The subject of the chastisement of God's people is being talked about by the apostle. The first harvest of such chastisement is that of pain and sorrow, but the secondary harvest, or aftermath, is the fruit of righteousness. This fruit is joy, peace, longsuffering, the friendship of God and angels, power, glory and life immortal. This brings to mind the curious fact that both in religion and nature the first harvest may be entirely unlike the second one.

Let us think of the aftermath under the following heads:

1. *EVERYTHING has a first and a second harvest.*
2. *Comparative importance of the two harvests.*
3. *A plea for INVOLUNTARY reapers of the aftermath.*

1. *Everything has a first and a second harvest.*

I have three distinct and outstanding facts that I want to impress in this sermon.

1. Everything has a first and a secondary harvest.
2. The aftermath, or second harvest is the all-important one.
3. The Devil uses the first harvest to fool people.

The difference between the church and the world is in their attitude towards these two har-

vests. The time and manner of reaping these harvests is almost as varied as the harvests of the plant world.

Take as an illustration the poppy plant. Over in China where it is raised, the poppy gardener plants his seed and cultivates the poppies through the season. The first harvest of the poppy plant can be viewed from several angles, all of which constitute the first harvest. Its harvest can be thought of as so many pounds and so many ounces of opium. The gardener weighs it up, and thus has his harvest. Or it can be thought of in terms of money. He carries it to the dealer and gets so many dollars and cents for it. He has reaped his first harvest. Tobacco may be viewed just as we have thought of the poppy plant.

Now the first harvest in poppy growing is measured in dollars and cents, pounds and ounces. But when we come to look for the secondary harvest of the poppy, the case is different. To see it in its baldness go to some great city in China. The dealer takes the poppy and extracts the opium from it and sells it to those who have formed the opium habit. Usually in the back end of his shop you will find rows of cots where his opium victims are permitted to sleep off their drunk. The slavery of these poor victims is the first sheaf in the secondary harvest, or aftermath of the opium trade. Their body is weakened and unfitted for any calling; their mind is made idiotic; their sense of honor vanishes like a dream, and the vic-

tim is left at last with a body through which the germs of ill health roam at will, and a soul in which demons hold high carnival. Thus we have a man with the God image effaced, and himself defeated for time and eternity. This is a part of the aftermath of the opium trade that Merry England has forced upon China at the bayonet's point—in order to get gold. Back at the victim's home some Chinese mother and children pass a half a life-time in poverty and weeping because the husband and father is wrecked by opium. The last sheaf of this secondary harvest will be gathered at the Last Great Judgment when we see two or more men stand before the tribunal of heaven. One will be the victim himself, and the others will be those who engaged in the trade. They both together will go to the lake of fire.

Just as in the poppy industry, so the first harvest of wheat growing can be measured in pounds, ounces, dollars and cents. The second harvest of wheat is the growth of children, strength for workers, and sustenance for life. Thus the aftermath is good.

Fifty years ago this country abounded in fine forests. We had enough timber which, if cared for properly, would have lasted for generations. But at this period the thirst for money began to grow on the American people. Men saw a chance in these forests to make fortunes. They began to slay them. In most cases it was not to get money that was NEEDED, but money to be BANKED. Thus the first harvest was so many dollars and so

many cents. We are just now beginning to reap the aftermath of such a course in scarcity of timber, exorbitant prices and other evils and inconveniences. It was a case of robbing the future to lay up gold in the present. A better plan would have been to protect a reasonable percentage of the forests, and saved all the young trees.

A great big question that every man should seriously ask himself is this, "Do I really care for the future generations? Do I put any stress on the aftermath of my deeds?" But why ask this? What do the millions of "joy riders" care even if they are burning up all the oil that God stored in the body of the earth? Let the future take care of itself is their motto. What if the mines are all emptied of coal and this coal is used in the manufacture of ten million useless things. We will have the gold that the coal brings, and the future can warm by that!

Even the INSURANCE business has an aftermath. I have carried some for years, but lately I have been doing a little original thinking upon the subject. The insurance business is almost the foundation of BIG business. Look at some great department store with a million dollars worth of perishable goods in one building. A fire could destroy it all in an hour. This amount of goods would never dare be brought together except for insurance. This department store is but a type of most every great business. Big business, after every good thing that can be said about it has been said, is the ARCH ENEMY of God Almighty to-

day. It has destroyed the Sabbath, created a thirst for gold that has robbed future generations of their rights, broken men's confidence for each other by the efforts of men to satisfy this gold thirst, made millions of men into mere parts of a great machine where each must fit into his place just like a part in an automobile. It has called into being trust companies and labor unions with all their train of evils. It has made "jobs" take the place of independent business, until a big part of the civilized world is now "looking for a job." Men seem hardly to know how to have a business of their own. The part that insurance plays in making possible all these evils is its aftermath. These evils are themselves the aftermath of big business, and to them must be added the spiritual degeneracy of men.

The first harvest is nearly always deceptive of what the aftermath will be. When people have a cough I have for years advised them to get out and take a run for some ten or fifteen minutes; not a fast run, but to be kept up until one is almost out of breath and there is a glow all over the body. This will cure some coughs in forty-eight hours. I have had people whom I advised to do this say that it seemed to choke them up so they quit it even before the first run was over. They did this because the first results do not indicate what the second will be. The rising of the phlegm in the throat, and consequent choking is but nature throwing off the offensive stuff. This is a good sign, but the people who have not gone

on sufficiently to reap the second harvest will thing it even dangerous.

To learn what the aftermath will be is the great call for wisdom. Solomon decided that—contrary to Gods express command—it would be safest to marry and become the son-in-law of all the kings and nations around him. He thought that if there were then ever an occasion for them to threaten him, his kinship for them would prevent it. He carried it out until he had a thousand fathers-law-law. Few oriental monarchs then but what had the great Solomon for son-in-law. The first harvest of this course was to obtain riches and honor, not only for himself, but for all Israel. He got his name up so that even the great queen of Sheba came with all her train to see his glory. How Solomon and Israel must have rejoiced at their security! During this spirit peace reigned so that the great temple could be built.

But, as everything has, Solomon's course had an aftermath. This intermingling with all of heathenism brought IDOLATRY into Israel until on most every high place was an altar to some heathen god.

Solomon's great court and large standing army and general magnificence called for heavy taxes, things that always tend to anarchy. Let every government beware! The aftermath of Solomon's course was to disrupt Israel politically and spiritually. Solomon was hardly cold in death until a delegation of the people was sent to his son to get the taxes lowered. When this was refused, ten

whole tribes went into rebellion, set up their own kingdom, and were lost. Later on it took seventy years of slavery to break up the idolatry which Solomon's course had brought on. It pays to think of what the aftermath will be.

Even in our prayers we should take the aftermath into consideration. When we ask God to give us a thing, or to bring about some result which we desire, we never know what the after effect of this will be if He grants what we want. We should always leave it subject to His will, and ask Him to fit it in with all else.

Shakespeare touched this subject in many striking ways. When McBeth is meditating on whether to kill the old king he says, "If this blow could be the all and the end all here, it were well that it were done quickly. If the deed could only trammel up the consequences and catch success. But if I strike it I must with gory hands appear before my Maker. The batteries of heaven, both seen and unseen will be trained upon me. Thus here upon this bank and shoal of time I'd jump the life to come, and so the ingredients of the chalice which I have poisoned for the king will finally be returned to my own lips." Shakespeare makes another one of his characters stand with drawn dagger. He is tired of life and adverse fortune, so is about to take his own life. As he meditates on the deed he says, "In my hand I hold the power of my release from all these woes that beset me. The deed is but a thing of a moment, and the last struggle will be over, and the last pain past. Ah,

but in that sleep of death what dreams may come must give us pause!" So the aftermath must never be left out of consideration.

The first harvest of the slave trade was the money which they got for the slaves; the secondary harvest was "two hundred and fifty years of unrequited toil," the Civil War with hundreds of thousands of our best men sent to the cemetery, the nation in tears, debts upon the unborn, prostitution of the white man by fornication, legalizing of the liquor traffic in order to pay off the war debt, and God only knows what yet will be. Evil seeds bring forth evils.

Let every parent who is inclined to indulge his child remember that there will come an after-harvest. He should seek to find from nature, Bible and experience as nearly as possible what this harvest will be. Let every man who does unrighteously know for sure that he is setting in motion a train of evils that will never pull up until it reaches the station of judgment at the Great White Throne. This aftermath business should give us solemn thought. It may be smothered under the rush of life; it may be forgotten; it may be smiled it, but still the grim after-reapers move on at their allotted task.

But the picture of the aftermath is not all dark. GOOD has an after-harvest. The curious feature about it though is that the first harvest of righteousness is nearly always the reverse of evil's first harvest. My text indicates this. When the eleven disciples stood upon the ascension

mount and watched Jesus go back to His Father's home under escort of angels, they looked down upon a world literally submerged in sin. What a task they had to carry the message of the cross to all mankind! History reveals what their first harvest was, both for themselves and their converts. Prisons, curses, hunger, loss of friends, heat and cold, loneliness and finally death. But the aftermath was a name above all other names of men; songs of adoration sung by all subsequent generations, liberty of Christian nations, light breaking, the church of victory, thrones, dominions and life eternal.

It is a great thing to live when we know that our deeds will influence all men to come. But according to Jesus it were better had we never been born than to live so that the aftermath of our deeds will put a stumbling block in the way of those who follow us. The aftermath of good which WE enjoy has been made by those who reaped their first sheaves in bitter tears. But some reader may say, "Well, if I must reap a doleful harvest, what is life worth anyway?" Let me answer him in the words of Paul, "If in this life only we Christians have hope in Christ, we are of all men most to be pitied." We are looking to the life which is to come.

2. *Comparative importance of the two harvests.*

As I have proceeded in this discourse, I believe that in the reader's soul an idea has swelled until it leaves a feeling that the aftermath is the most

important part of the harvest of anything, and the most to be considered. This is just the feeling which I have tried to bring over you by these illustrations. If you feel thus, then you have entered the gate of a great city of refuge both for yourself and for others.

The first commandment places this subject in marvelous light. It says, "I will visit the iniquities of the fathers upon the children, even unto the third and fourth generation of them that hate me, but showing mercy unto the thousands that love me and keep my commandments."

It is a notorious fact that most men never seem to think of the aftermath of their deeds and teachings. They look only to the first and superficial harvest that brings them gold, or immediate pleasure. They live as if this life were all, and they were the only ones to live it.

One great fault of mankind is that it looks TOO NEAR itself. Such a habit not only disturbs but hurts. Men need the far-away look to steady them. I have noticed many times while riding on the back end of the train in the observation booth that if I look over at the rails and ties directly beneath my feet, the whirl and rush almost puts out my vision. But if I cast my eyes far down the track at things that are far enough away to take their proper perspective, then everything appears calm and orderly. Reader, here is food for a life-time thought. Don't pass it over until you have made it a part of your very soul. It has been one of the most powerful sermons ever

preached to me, just to sit on the train, and thus look and think. It contains one of the secrets of life. The PRESENT is always in a whirl. No man, except as he looks back into the past where things have receded far enough to take their proper places, can understand life and duty. Except as he casts his eye towards the limitless future, and looks to the rewards there, no man can be steadied sufficiently in this life to play the master part.

It is little wonder now that what I shall show you is true, and that is that GOD puts ALL STRESS on the AFTERMATH. The first harvest of a thing amounts to but a cipher when compared to the after-harvest of that thing. This is not always true in the world's eyes, but it always is in God's. We must judge things by the aftermath.

The first harvest of a preacher's life is the money that he gets for preaching. But I ask the reader if this is the end to be sought in preaching? Is this the harvest to be considered when the preacher begins the ministry as a life calling? The aftermath of true preaching is that of souls rescued, of bondmen freed, of men helped to crowns and life eternal. How about the importance of this compared with his weekly salary?

The first harvest of the physician is in money. But if his practice be both wise and true, then the aftermath is the release of men from pain, and enabling them to bear their share of the world's burden. The physician by a godly life has the

greatest opportunity of all men to reach men's souls. When he heals them, he has their soul in a receptive attitude. This is why the medical missionary is the most powerful factor on the foreign field.

It is perfectly plain from these facts that God rewards men for the aftermath. Will He crown the doctor because that doctor has accomplished the power of being able to charge princely sums for his services? Great God, no! And yet the way some physicians are now charging indicates that God will reward them for what they have been able to charge. All honor to the hundreds of good honest doctors who are serving thus because they deem it the way they can best serve God and man. But wrath and light upon those thousands of physicians who are mere ghouls preying upon the suffering of the flesh to squeeze the last penny out. Here's my left-handed compliments to them. Only the man in the great city can be impressed with how poor suffering humanity is being gouged now. I well know every doctor can and will give an excuse for it, if he practices it, but I am just as sure that God will not accept the excuse. Between the undertaker and the surgeon a man can scarcely afford either to live or die if he is sick. I pity the poor man who has to go to the hospital or the cemetery, or rather I pity his family in the last case. If the surgeon indicates that his long and costly training entitles him to the privilege of robbing sufferers, just stamp your foot and grit your teeth. The

oath you feel on your lips will do no good, even though it might relieve you of that bursting feeling you have.

God will purchase the aftermath of the doctor and the preacher. Whether this will be paid for in crowns, dominions and life eternal, or whether it will be paid for in hell fire, all depends upon what it is. If the preacher from his high and influential position sins, and comes into the lime-light, and brings blasphemy upon the name of God, or if the doctor uses the "pull" of suffering flesh to get a harvest of gold, let not these men think to receive life and peace from God. Let the doctor expect damnation who destroys his chance of reaching a man's soul for righteousness by charging him five hundred dollars for an hour's work. The man may mortgage his home to pay it, but he will curse under his breath.

A man has won two of the greatest victories of life when he has first got himself where he honestly and squarely faces the aftermath of any and everything he undertakes, and secondly, when he realizes that God rewards for the aftermath. God puts but little stress on the harvest that most men seek for. He is building a future and eternal mansion for those who will abide His way and His time. It is the aftermath of our life that either fits into or collides with God's plans.

3. *A plea for INVOLUNTARY reapers of the aftermath.*

I still think well enough of man to believe that he wishes no ill upon his fellow mortals. Some of

the finest examples of devotion to children and friends in the world is found among men who are in a business the aftermath of which is hell itself. The whiskey men are liberal, genteel and mostly devoted to their families. But such men are taking the NEAR VIEW of things. They do not look at the aftermath. It is possible that we will permit ourselves to live so narrowly that we cannot see the rights of the unborn. Witness what we suffer, and what we lack because of something our forefathers either did or didn't do. Shall we make the same problems or worse for others? I make a plea here for the unborn.

Up in Chicago some years ago there lived a girl possessed with not only ravishing beauty but excellent righteousness. Her beauty did not spoil her, and she was a faithful worshipper. Moving in the same circle with her was a young man who was heir to a fortune and who believed in living life for what it affords today. He went all the gaits. Under the spell of that strange thing which nobody has ever been able to understand in young girls, she allowed herself to be courted and married to this wretch of a man. To anyone trained in spiritual vision, his finery and wealth ought to have screamed out his sin.

In due season after the marriage the old family doctor was called in. He bent over the bed and looked upon the silent form of the first born. For a moment his frame seemed to shake with emotion, then straightening himself to his full height, and with the fire of righteous anger flashing from

his eyes, he pointed his finger into the face of the man standing by the bed, and said, "You scoundrel you; this child will never speak nor see the light of day, and all because of your sins of wild oat days!"

When that man was living the life of a libertine, he was not thinking of the aftermath. Now here before him lay the innocent reaper condemned to LIFE, when death would have been far sweeter.

It takes great grace or supreme unthoughtfulness to enter an ancient cemetery on decoration day, and there place our flowers upon the graves of ancestors whose sins have sentenced us to bonds and prisons worse than the grave. We may weep over and adore those poor sleepers, but we cannot forget that God said it were better that a mill-stone had been hanged about their neck and them cast into the depths of the sea!

We cannot forestall the aftermath. Let a trumpet be sounded from mid-heaven and tell the world that things cannot be UNDONE in a day, any more than they can be done in a day. The forces that rule history are terrible and grave. We get wrought up over a thing that we are laboring to accomplish among the masses, and know that it is reasonable, right, and that most people want it, yet somehow it is not brought about except by blood and tears, and time. We sigh and say, "Well, why CAN'T it be done?" It is but the solemn march of events; the reaping of the aftermath of someone's sowing.

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